DECEMBER 1, 1958

THE UNITED CHURCH

OBSERVER

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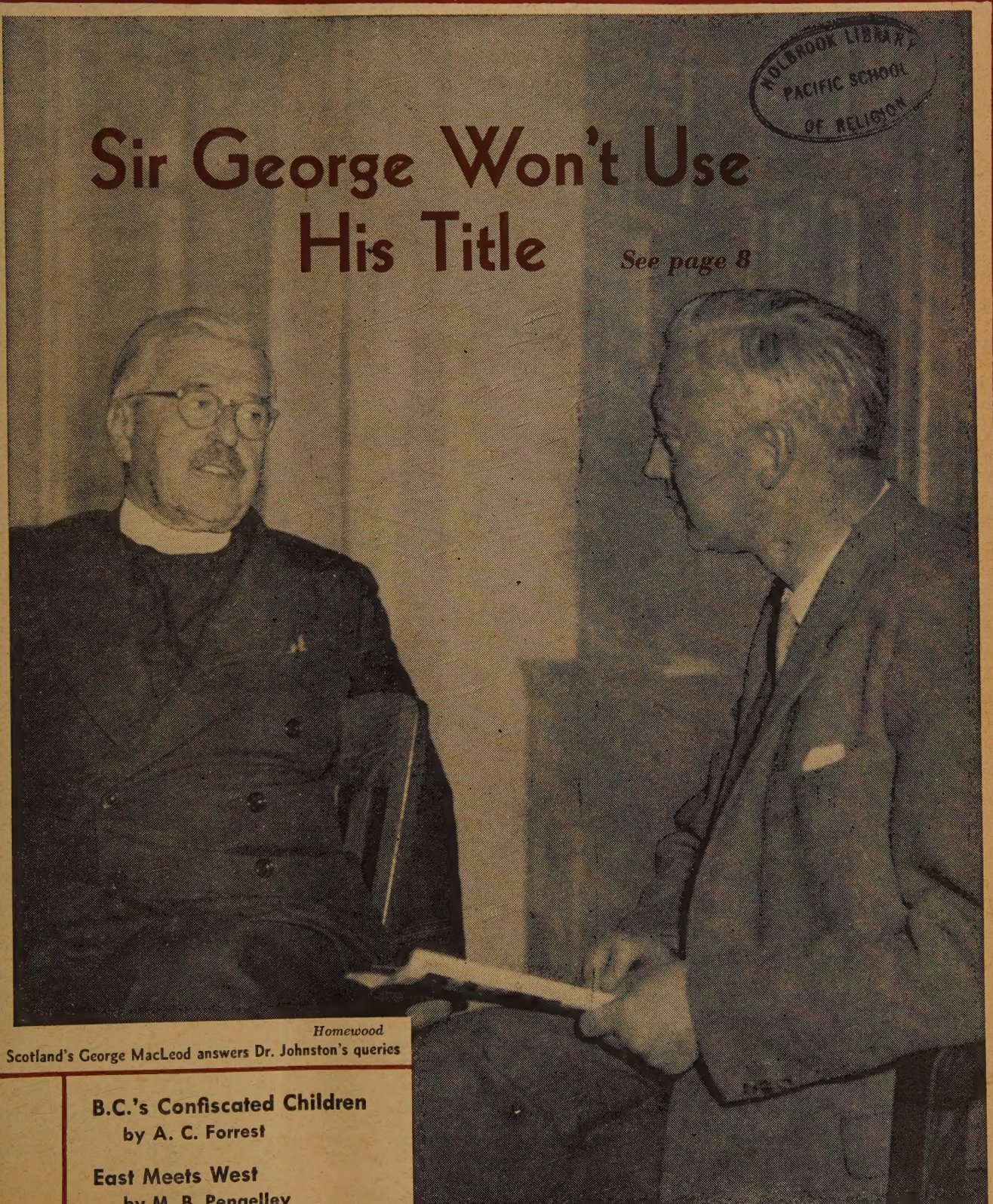
PACIFIC SCHOOL
OF RELIGION

Sir George Won't Use His Title

See page 8



Homewood

Scotland's George MacLeod answers Dr. Johnston's queries

B.C.'s Confiscated Children
by A. C. Forrest

East Meets West
by M. B. Pengelley

Letters

Those Nuclear Weapons

Dear Sir: Dr. Caird, in his article "Nuclear Weapons and the Bible" made a good beginning in dealing with the perplexing moral problem of the use of nuclear weapons. I am sure that all Christians agree that this question must be met on the ground of the Lordship of Christ, just as they would agree that any economic problem must be met on the premise of the providence of God.

So far so good. But how does this apply to the policy that the Christian should encourage his government to take? Here, it seems to me that Dr. Caird reveals a failing of so many men of the cloth—that of sounding very positive about something that has no concrete meaning. What are the "weapons of God" that the Church must use? Does Dr. Caird mean that the Church should ignore the problem as it appears to us in its present shape, and attempt to change the shape of the problem by getting more and more people in "every department of human life" to acknowledge the Lordship of Christ?

The nuclear weapon presents the Christian with a moral dilemma. Should he insist that the Western Powers throw away their nuclear weapons, and allow the Russians to win the next war? Or should he agree that the West should possess these weapons as a deterrent, knowing full well that if they are used the world would likely be destroyed? O yes, **because** he is a Christian he knows that God's Will shall be accomplished in any case. . .

Temiskaming, Que. (Rev.) W. N. Higham.

No Rural Planning

Dear Sir: The problem of the rural church is generally understood, but there does seem to be an absence of any organized effort to meet the situation. We appreciate that the initiative must come from the rural residents themselves, but more is needed. Just as planning has been beneficial in the suburbs so it could be very beneficial in the rural areas. It does appear that some comprehensive plan should be drafted and such benefits as are possible should be sought. . .

Toronto, 12. W. E. Taylor.

Deciding Voice

Dear Sir: Referring to the present trend to replace the duplex with a single envelope . . . we should see that the M and M Fund is allotted a larger share than before. Otherwise there is no good purpose in making the change, and we may dampen the enthusiasm of those who are interested in missions by denying them the privilege of deciding what part of their contribution shall go to the M and M Fund.

Most of us with such a cause like to give expression to it by our direct contribution, and need to be assured that it is for the best before we are willing to agree to the change.

Hamilton, Ont. E. E. Bossence.

Full Rights Essential

Dear Sir: The United Church has done much for the native peoples of Canada. Best of all, it has helped and encouraged them to do much for themselves, seeking to lift them to a higher plane, rather than improving conditions on a low level.

Politically, our native peoples have been the victims of paternalism. However well-meant this may be, it fails to understand the native mind and aspirations. They are Canadians and desire full voting privileges without loss of their aboriginal rights. Until this is secured, they can never fulfil their destiny in the land of their fathers.

Progress has been made. In British Columbia they have achieved parliamentary representation, and in Canada they are now represented in the Senate. But they do not yet enjoy the full rights and privileges of Canadian citizenship. To argue that they must advance to a certain level before such privileges can be granted, is to put the cart before the horse. The sail never fills till the wind blows. Once they are recognized as equal with all other Canadians, then, and then only, will they develop the strength born of responsibility, and justify faith in our fellow man.

They have much to teach us, as well as much to learn from us, and until integration is an accomplished fact Canada will remain all the poorer.

Princeton, B.C. John Goodfellow.

"Oh we haven't enough room to display religious books during the Christmas rush!"

Protests Observer Answer

Dear Sir: Many have expressed disappointment and disapproval upon reading in the Question Box . . . "If they profess their faith in Jesus Christ and promise to keep the commandments of God, be diligent in the use of the means of Grace, they are welcomed to full membership. We share your concern for church officials selling beer —but they must answer to their consciences, not a church court."

I agreed to do the writing, but am afraid it will not be printed.

How can beer-sellers be diligent in the means of Grace, have faith in Jesus Christ, keep the commandments of God? No one can serve Liquor and God. Liquor vendors steal character, wreck homes, destroy marriages, ruin children's lives, make kind parents cruel. The New Testament tells us to avoid the appearance of evil, to become changed creatures in Christ, to do nothing that will cause another to stumble.

Swift Current, Sask. J. R. Browne.

Hangs Observer Article

Dear Sir: **The Observer** is read fro cover to cover in our home, and ma articles prompt lively discussions. . . N the least of the articles enjoyed is the sho est one in the paper—The Music Make Corner. Many thanks to Dr. Horwood f many wonderful columns in the past. W are sorry to see the space allotted to th column cut down, but no matter, D Horwood can be very meaningful indeed a few short lines. His last column (No 1st) is already clipped and mounted on large brightly coloured cardboard and han in the waiting room of our home whe many music students wait for their week piano lesson.

Brantford, Ont. Maxwell Perry, Mus.Ba

Liked Observer Article

Dear Sir: **The Observer** of November 1 was so good I thought I would write an tell you how much I appreciated it. Tw articles — "The Man Who Transforme WoodGreen" and "Women Behind Bars"- were splendid. Somehow they seemed le based on the teachings of Moses, Pau Daniel and the rest of the worthies of ol and more on the teachings of Jesus Nazareth, than much of the religious writin we get.

It seems to me that, if we are truly tryin to follow the teachings of Jesus, we won find ourselves saying about people, "O they're no good!" but "How can I get t know and understand them better, so th they'll trust me, and I'll be able to hel them?"

Grand View, Man. Eva Levin

A Moral Issue?

Dear Sir: The use and abuse of tobacc and particularly the smoking of cigarette by numerous men, women and even childre is a matter of very deep concern to man thinking people. It parallels in some respect

(*Continued on page 4*)

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the dangers of social drinking of alcoholic beverages. Some of the reasons for this concern may be briefly stated as follows: (1) Nicotine, a sedative drug and poisonous alkaloid, is one of the constituents of tobacco. The "habit" formed by prolonged cigarette smoking might logically, as has been suggested, be classified therefore as a form of "drug addiction"; (2) Research scientists report a definite relationship between cigarette smoking and lung cancer; (3) because of the sedative action of nicotine in cigarettes, and its consequent lessening of the natural inhibitions toward wrong-doing, it may reasonably be a contributing factor toward the earlier stages of social drinking, etc.; (4) carelessness by cigarette smokers is considered to be the cause of many of the reported costly fires, resulting in some cases also in loss of life.

Therefore, there are those who wonder how followers of Christ can logically rationalize that cigarette smoking, whether in a church building or elsewhere, is not a moral issue.

Willowdale, Ont. E. N. Meuser.

J.W.'s, R.C.'s, and Us

Dear Sir: Most of us have friends or acquaintances who have more or less succumbed to the toils of the Jehovah Witnesses or other sects. A great many of these appear to come from the rural areas. This insidious stuff is making inroads deeper than we realize. Along with their constant visitations they have very adequate study courses. So do the Roman Catholics. So do we.

I would be interested to know how many families benefit by our Home Study Courses. Do the students on their mission fields carry these courses with them? When they leave in the fall do they leave congregations eager to start on their home study courses? Do they know about fellowship by mail?

Victoria, B.C. (Miss) Carole Muske.

Ed.: 2,214 families are enrolled in the United Church "Sunday School by Air and Mail."

"Joining" the Church

Dear Sir: "There is concern lest the meaning and the conditions of membership be misunderstood" is a quotation from the preface of the new booklet, **I Join the Church,** sponsored by the Board of Evangelism and Social Service. I, too, am concerned, especially so when this booklet in its title refers to "the Confirmation of those who have been baptized" as "**joining the Church.**" This is a rather blunt denial of the United Church Order for the Baptism of Children which opens with this question —"Do you here present this child earnestly desiring that he be received by Holy Baptism **into** the fellowship of the Church of Christ?" Answer—"I do."

After "the Baptism" the minister says:

> "We receive this child into the congregation of Christ's flock that as a **member** of the family and household of God. . ."

This is further substantiated by the "Baptism of such as are of riper years" and the order for "Confirmation," and the **Catechism.** . . To me, therefore, there is a rather drastic inconsistency. . .

Regina, Sask. (Rev.) J. T. Horricks.

Relics from Albert

Dear Sir: When what is now Albert College, Belleville, was opened over a hundred years ago, my father, Truman B. Woodhull of Kilworth, Ont., was a student. Those in residence had to provide the furniture for their rooms. The table my father used as a desk is still in use in my sister's house in Hartney, Man. I wonder if there is anyone else living yet to whom this item would be interesting.

Souris, Man. Mrs. S. H. Forrest.

Speak on Gambling

Dear Sir: Is it not time the church spo out on the spirit of gambling that has g possession of our nation? They cannot ev raise money for a humanitarian object wit out a raffle or bingo . . .

Our anti-gambling laws seem to unevenly applied. If one person in socie is passed over, it is unfair to prosecu others . . .

Brantford, Ont. J. W. Youn

Ed.: It does!

Not a Monster!

Dear Sir: In an article called "Neighbou hood Religion" in your last issue Mr. Wh attacked the monster called Child Evang ism vehemently. As a student ministe wife, I use child evangelism materials in my Sunday School and vacation sch work. Child Evangelism has never told n to tell children they are going to hell. has only shown me new and fascinati ways to tell children of God's love for mankind and for each individual.

I feel that the fact that this good mater can be perverted by some sectarian grou should not cause anyone to put the blank of disapproval on the whole work. Sure some of our own church lessons can misused by untrained teachers. . .

Kingston, Ont. Mrs. W. C. Woodbur

The Liquor Problem

Dear Sir: Why should legitimate busine and decent citizens have to subsidize t booze interests in Canada? No other tra causes such damage in ruined lives, brok homes, court and prison costs as this tyra Sometimes we wonder if we will have give up in despair or shall we find some w to head it off? . . .

I suggest that legislation be enacted force the liquor trade (from manufactu down to retailer) to pay every dollar their depredations, from court and pris expense, ruined homes, every indirect well as direct cost . . .

Calgary, Alta. J. B. McCrichto

"Summit of Professionalism"

Dear Sir: I think every United Chur member, interested in its man-power, shou carefully examine a statement of Re George Dorey in the October 1st issue **The United Church Observer.**

The statement reads "I would not questi the sincerity nor the efficiency of the l supplies. That would not be right. Howev we should face the fact that we belie in an educated and certainly a train ministry. . ."

How many of the "circuit riders," pioneer builders of the church, lay preache or men like Billy Bray, Peter Mackenzie England, could meet the specificatio above? . . .

To me the statement is the summit professionalism. Let me place against it statement of David Foot Nash of Plymout England, referring to the Methodist Chur there: "The preaching of the word is co mitted not to ministers but to 'preache Our theological standards secure loyalty n from ministers but from 'preachers.' Chris ministers in the Church might be anybod The Spirit divides his lifts severally as l wills. Some of Christ's ministers are f time and are called and ordained to th sole occupation and have a principal a directing part in these great duties. But on some. The others uncalled and unordain are still Christ's ministers in the Church, a still Stewards in the household of God, a still Shepherds of his flock." . . .

Windsor, Ontario. J. Dowe

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5

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contents

	Page
ditorials	6
)n Saying Naughty Words	7
o Long as You Don't Inhale	8
ooks Have Their Place	11
.C.'s Confiscated Children	12
ast Meets West at Friendship House	15
eport and Opinion	16
our Family	18
uestion Box	21
ook Reviews	22
bout People and Places	25

RCAF Christmas Operation

IN THE NEXT ISSUE

Where Christ Was Born
Photostory by E. L. HOMEWOOD

Operation Toy Drop
An Air Force Goodwill Mission

Observations

TRENDS OF THE TIMES were apparent when we attended anniversary services in St. Andrew's, Chatham, recently. The minister was up early and off to the fine new chapel of the church for the regular monthly early communion at 8. However, the evening service was the first since last Easter.

SIMILAR TRENDS were noticed in the church pages of *The Hamilton Spectator*. More and more churches are having two morning services for regular diet, and fewer are holding evening services. In the rapidly expanding lakeshore area from Hamilton to Toronto, towns like Burlington and Oakville, Streetsville and Cooksville have no evening services, now, and none of the new churches seems to have regular services at night. Many of them also, have two morning services. It is the only way to provide seating for all those who wish to go to church in the morning. At night, ministers are holding Bible classes, doing young people's work, holding special services from time to time.

* * * * *

● TEN YEARS AGO come Dec. 10 men and women around the world, especially those who are poor and whose hope for their children is very dim, raised their heads a little higher when the United Nations made its Universal Declaration of Human Rights. Since then the Declaration has been translated into 72 tongues. As its anniversary is celebrated this month we shall all be hearing much of it. Some communities and churches are going all out in their observances.

* * * * *

● WE TOOK AN EVENING off when visiting the "Sons of Freedom" at Krestova to take in an art show at Trail, sponsored and promoted by one of the W.A. groups of Knox United Church. The High School auditorium was fairly oozing culture and bubbling with pretty young matrons showing the viewers about. It was a sparkling affair all round, and indicated what a group of girls can do to stimulate interest in artistic things and make some money for their group at the same time.

THE SHOW GOES on for three days while some 1,000 residents of Trail, Rossland, and roundabout take an evening off to see the pictures, admire the pottery and other hobby work. Some are encouraged to buy something lovely for their own homes—with a commission going to the girls, of course. They had a few European paintings on view, a number of Eastern artists had sent pictures to be exhibited, and in addition there was a section for local amateurs. Prizes and scholarships are given to school children showing talent. The Rev. James Taylor, minister of Knox, showed us about, obviously rather proud that his ladies had used imagination to come up with something so different and so successful and so much appreciated by Trail people, that it has become a much-looked-forward-to annual event.

* * * * *

● WHEN DR. GEORGE MacLEOD was minister of St. Cuthbert's the Scottish Church brought out a new *Hymnary* with many hymns in it not familiar to his congregation. Among his talents is one for teaching music, and Canadian visitors remember vividly attending his church for half an hour before the evening service began for the congregational music lesson. By church time they had learned three new hymns which they sang in the regular service. Sir George MacLeod, one of the world's most interesting and stimulating churchmen, is written up for us by a personal friend, Professor George Johnston, New Testament Professor at Emmanuel College. (See page 8.)

* * * * *

● CARTOONS ARE ACCEPTABLE to church papers we have been noticing. More and more of the religious press in the U.S.A. are using them, including quite a few they reprint from THE OBSERVER. We also see Mr. Purdy's pictures turning up in various places, in daily newspapers, on bulletin boards, in local church news bulletins. Recently when a writer asked, "How much longer must we endure the insults . . . ?" every reply said, "keep them up." Then recently we looked over a batch of responses to an editorial survey we had among ministers. Of the first 54 to reply, 46 said they liked them very much; a number underlined *liked very much;* and eight said they liked them a little. Not a minister in the lot said he could do without them. So—it looks as though artist Purdy would have to keep on working, and we would have to keep on printing.

Editorial

The Holy Trinity

ADVENT and the coming of Christmas with its emphasis on the doctrine of the Incarnation reminds us that The United Church of Canada needs some clear preaching and teaching on the subject of the Holy Trinity. It seems to mystify many members.

Some continue uncomfortably within the Church, afraid that they are really unitarians. Others in an attempt to be intellectually honest, dismiss both doctrine and Church and join a unitarian group, where they end up by repudiating many other things, too. Others who believe they are quite orthodox, seem to think the Trinity is like a committee of three; they are really tri-theists, worshipping not one but three Gods.

In the Doctrine section of the *Basis of Union,* we read of the "mystery of the Holy Trinity . . . three persons of the same substance, equal in power and glory." Is it surprising that some people read that as tri-theism?

The Catechism says more simply that, "God revealed Himself as the Father in Heaven, as the Lord Jesus Christ who suffered and died for us, and as the Holy Spirit who works within us renewing our minds and hearts."

Professor George Johnston says:

"The Trinity is not meant to be a mystery at all! It is part of the Christian revelation. It is tied up with the story of Jesus and his mission. It speaks about our own religious experience; and that we can understand.

"Actually it springs out of any serious attempt to define Jesus Christ as the world's Saviour. If 'God was in Christ,' then God is not confined to Heaven. The risen Lord also bequeathed to his Church the marvellous gift of spiritual powers. Thus in history we know God as One who creates, One who redeems, One who sanctifies. And yet he is infinite Being!"

When we try to tell what God is, we say three things about him. He is the Father who created and sustains all things; He came to the world in His Son; He continues to speak to us and work in us by His Holy Spirit. But He is One God: Father, Son, and Holy Ghost.

WE ARE ASHAMED

SEGREGATION is being made to work in Little Rock, Arkansas, and blind men are having their way. Coloured teen-agers with a will to learn are being denied an education. High Schools are closed and white youngsters being enrolled in private schools.

Why?

The Protestant Churches, Episcopalian (Anglican) and Presbyterians—and the Methodists are making preparations — have opened private high schools — for young people with a white skin. Baptists are making big plans to handle 500 pupils — Baptists preferred, white skins essential.

The 20th century battles for the minds and hearts o men are being waged on two fronts: respect for the dignit of children of God regardless of race or colour, an concern for the empty stomachs of his hungry childre regardless of their heritage.

Protestants the world over seem to be accomplishin much to turn stones into bread and make the fruits of th earth available to all. But in matters of race discriminatio Little Rock Protestants, like South African Reforme Churches, shame the Christian world.

"OPEN FOR BUSINESS ON CHRISTMAS DAY"

THE churches have had much to say about commercia ism of Christmas and have even echoed that rathe silly cliché, "Put Christ Back into Christmas," as thoug we needed to do that.

How inconsistent it must seem then to find churche dark on Christmas Eve and locked and empty Christma day! Many members of The United Church of Canad if they wish to join others in the worship of God on th birthday of Jesus will have to go to an Anglican church

It is true there have been some changes. More churche are having Christmas Eve services, and Christmas mornin services for communion. And there seems to be a health trend to family worship within the home. In additio opportunity should be given for every Christian to go wit his friends or family to the House of God on Christma day as well as on Christmas Sunday.

ANGLICANS AND UNION

ANGLICAN BISHOP F. H. WILKINSON speakin before Toronto's Empire Club on the subject o Church Union recently said:

> "Why should we seek the reunion of the Christia church?
> Because we believe it is the Will of God;
> Because the motive and authority for re-union ar impelled by the greatest truth about God, namely, tha God is Love;
> Because a divided Church cannot heal the wounds o a divided world;
> Because a divided Church cannot receive the fu blessings of God;
> Because the younger Churches have no desire t perpetuate the differences and disunity of Weste Christendom;
> Because division among Christians is a scandal t those without the church;
> Because the conscience and the experience o Christians in fellowship today impels them to see unity;
> Because the studies and sharing of the liturgica movement is deepening the desire for greater unity i worship and fellowship;
> Because the unity which we seek is not one of 'com promise for the sake of peace but comprehension fo the sake of truth.'
> Finally, we need to remind ourselves of the suprem prayer of the Divine founder of the Church that 'the all might be one'."

These are things the United Church believes, too. W could pray that the vision of His Lordship might be share by all his fellow Anglican Bishops in Canada.

THE UNITED CHURCH
OBSERVER
DECEMBER 1, 1958

In Editorial "Tut, tut"

ON SAYING NAUGHTY WORDS

WE understand there are errors being taught in Sunday Schools about the third commandment. Some persons hink that "Thou shalt not take the Name f the Lord thy God in vain, for the Lord ill not hold him guiltless who taketh his ame in vain," is directed at little boys ho say naughty words.

That isn't what it means. It may include wearing, or using the name of the Deity ghtly by persons whose vocabulary is so mited they have to resort to profanity in rder to make others listen; but there are ore serious and more subtle ways of reaking the third commandment than aying Bible words in the wrong places. nd little boys aren't likely to be as great ffenders as are their fathers.

For example, it is taking the Name of he Lord in vain for a public man to drag eligion into his speeches in order to npress his listeners and influence their otes. We have been impressed often when ome of our own politicians and statesmen n Canada have professed their faith sinerely in their public utterances; impressed ecause it carried the marks of sincerity, nd because the record of the same men ndicated that they tried to worship and erve God whether in or out of politics. ometimes we are unimpressed.

Profane Offerings

It is taking the Name of the Lord in ain to drop a token offering on the plate, all it a sacrifice and ask God's blessing pon it. As a matter of fact one of the rofanest acts is performed in many a hurch every Sunday when six or eight talwart men walk with great dignity down he aisle to present mean and unworthy fferings for the work of the Lord. Remember Cain! It's not the ushers who re profane, but the people who profess eligion with their mouths, and deny it in heir offerings.

It is taking the Name of the Lord in ain to use religion for personal profit. The an who joins the church to promote usiness, gain respectability, "make conacts," may be a stalwart citizen in the ommunity but he is more profane than a ough-tongued old sinner on the street who s so humble he doesn't even feel worthy o enter a church.

We hope this is not misunderstood, for n every community there are sensitive and incere people who happen to be in the sort f business where the goodwill of their neighbours and the patronage of their fellow-church members is important to them, who are so sensitive on this point that they fail to take a prominent part in church life for fear others may think they are "using" the church. We know of those who would like to transfer their membership to another congregation for the spiritual welfare of their families and the nurture of their own souls, who hesitate to do so for fear they will be charged with transferring for business purposes. This isn't aimed at them — but at insensitive persons who will exploit their church connections.

There is a measure of vanity in all of us which may betray any one of us into profanity. But the man who has something of the awe of Almighty God in his heart, is not likely to err seriously. The prestige which service in the church may give wears well upon a humble man. It's the hypocrite's cloak upon the insincere.

Profane Preachers

The minister of religion is always in danger of breaking this third commandment himself. Because he deals with holy things it is easy to become profane.

Thoughtless individuals, well-meaning Babbitts without reverence in their souls, but considerable enthusiasm for good works —the kind who will openly flout the law to raffle a car to raise money to prevent juvenile law-breaking — are sometimes insistent in their attempts to lead their ministers into profanity. They are such good persons in so many ways, it is difficult to teach them that men must not try to use God to further their own ambitious schemes.

They like the minister to be present with his clerical collar around his neck and a prayer on his lips for the blessing of this enterprise or that. Whether it is the opening of a new brewery, the dedication of a new hospital, the laying of a cornerstone for the new jail, or the blessing of the village Council at its opening meeting, they like the implied blessing of respectable religion.

Some of these things are very worthy. Recently we attended the opening of a new hospital—not a church institution, but a community hospital. Several ministers and a Roman Catholic priest took part in the ceremonies. An Anglican rector prepared a beautiful prayer for the occasion. It included these words:

"We pray that Thine increasing Providence will guide and direct all who here will be engaged in the ministry of healing. To doctors, physicians and nurses grant wisdom and skill. Give them tender hearts and healing hands and the knowledge that in caring for the sick they are fulfilling Thy Divine purpose. May they remember Thy touch has still its ancient power and look to Thee for grace and guidance in all things."

This was a wonderful experience for all who shared in it. Anglicans usually do these things well. There was such an atmosphere of reverence that the chairman —a Presbyterian elder—at the conclusion of the ceremonies invited "the congregation" to enter the new hospital.

On many public occasions a minister may have the opportunity to proclaim the truth and turn the minds of people to the things of God. He will be pleased to be there.

Stop and Think

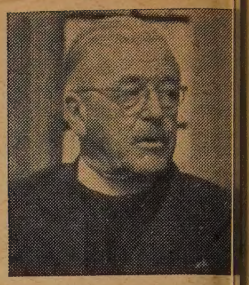
But there will be places where the minister will have to stop and think before he accepts an invitation. Is he needed because those who ask have a sense of dependence on Almighty God before some new undertaking? Or do they want to add dignity to an undignified effort? Do they think his presence and his prayers will make the unrespectable respectable? Is it that they feel they need better public relations with "church people"?

If it is a country club which discriminates on grounds of race or colour; if it is an enterprise which provides wealth for the few by preying on the weakness of many; if it is a business which exploits labour or flouts the law; he will break the third commandment if he asks God to bless it. Even if he attends because it is good public relations for "St. Matthew's on the Main Street" he may profane his calling.

And those who seek to use the offices of a minister or the sanctions of religion not out of a sense of need, but from a desire to profit by making a good impression, break this third commandment more disastrously than the man who swears when he hits his thumb with a hammer, or befouls the air with vile language. Uncouth language is bad manners, and offensive to our fellows; profanity is a sin against God, and destroys the soul. ●

Cover Story

A Scots Baronet who prefers not to use his title . . .
Founder and leader of the Iona Community . . .
Evangelist . . . Scotland's greatest preacher . . .
Sir George F. MacLeod, former Moderator and Convener for Church Extension in the Church of Scotland



MacLeod says that the Gospel of Christ's Incarnation can make you comfortable, from here to eternity's gates . . .

SO LONG AS YOU DON'T INHALE

By GEORGE JOHNSTON

WHEN Dr. George F. MacLeod was in Durban, South Africa, a few years ago, an unknown Ulsterman came up to him just before a great public meeting and said: "I hope you are going to give them the Gospel red hot."

"Yes," replied MacLeod, "I am speaking of its social implications here in Durban."

"Social implications?" he repeated in sharp suspicion. "What is wanted is the Gospel red hot."

"But is it not of the Gospel," MacLeod asked him, "that by right of Christ all men have an equal dignity?"

"Yes," he said, "that is of the Gospel."

"Then what are you Gospellers doing about the 10,000 Africans and Indians who have not got a decent shelter in Durban this cold night?"

"Them?" replied the angry hot Irish Gospeller: "I wish the whole lot were sunk in the harbour!"

Now, there is the point of the Church in this world: is it meant to make you comfortable and promise you heaven after you die, or is it meant to get you involved up to your neck in the ocean of human suffering and sin? Beware! cries George MacLeod. True Christianity is heady wine. The Gospel won't disturb you, so long as you don't inhale!

When our pictures were taken, the tall, greying but very handsome MacLeod had just flown in to Toronto from New Concord, Ohio. A few days before, at the end of May, he had represented the Church of Scotland at ceremonies inaugurating the new United Presbyterian Church at Pittsburgh.

Two years ago he was in New Zealand for an enthusiastic congress of young people. He found that the youth were eager beavers who wanted to go places, but their adult leaders were not so keen to commit themselves. In characteristic fashion MacLeod told the leaders to their faces that they were afraid to inhale.

Across the world he travels, a familiar and disturbing figure, an inspiring man of God whose business in life is to persuade Christians that it is desperately urgent for them really to inhale the Spirit of the Lord Jesus. Like G. K. Chesterton he says that all religions are either "noughts or crosses," and a cross is something you have to carry.

Who is George MacLeod? He is a Highland Scot from Lorne in the west, born in 1895 the younger son of a Scots Baronet who was a Conservative M.P. Dr. George (the D.D. is an honorary degree from Glasgow University) unexpectedly became Sir George when his nephew was killed in the last war; but he announced that he would not use the title. His wife, however, is known as Lady MacLeod and they have two children, Mary and Maxwell. Their home is in the west end of Glasgow.

Served in Okanagan

He was educated at the ancient school of Winchester, where he learned among other things to love Anglican ways of worship. After Cambridge University came the First World War and service as a Captain in the Argyll and Sutherland Highlanders; he won the Military Cross and the Croix de Guerre for valour.

To this day the tall, handsome minister carries himself with an impressive bearing that owes as much to the Army as to his aristocratic forbears. At war's end MacLeod wanted to be a minister of the Gospel, and it is typical of the man that part of his pastoral apprenticeship was to spend several months in 1922 as a Missioner among lumbering Canadians in the lovely Okanagan Valley of British Columbia.

Since then he has been collegiate minister of St. Cuthbert's, Edinburgh, a pulpit of rare distinction in the Auld Kirk; the minister of historic Govan Old in Glasgow; and the Leader of the Iona Community.

He has other honours, too: Select Preacher at the University of Cambridge, preacher in St. Paul's Cathedral, preacher in Canterbury Cathedral: history-making events, when a Scots Presbyterian occupies the highest places in the Church of England. He has been the Warrack Lecturer on Preaching in Glasgow and Aberdeen.

Homewood

George Johnston hears fellow Scot George MacLeod . . .

talk about his pet subject, the Iona Community

Cunningham Lecturer at New College, Edinburgh; and the first Fosdick Visiting Professor of Homiletics at Union Theological Seminary, New York. But one thing he is not and could never be: the academic type, the professor who fulfils his vocation in the ivy halls of scholarship. MacLeod has inhaled too much of the sufferings and sins of the common man in the common street.

He was a bachelor during his St. Cuthbert's days in Edinburgh. Frequently his manservant would have to let dinner go cold because the minister was too busy talking to delinquent Borstal boys, or to old lags out of jail, or to theological students who wanted to know his revolutionary ideas about practising the faith in the six secular days of the week.

When he was in Govan during the depression, he was challenged by communists and radical socialists to defend the Church against charges of "plenty of talk and far too little action." In his own parish Pearce Institute he was challenged by social workers who knew the slums and told him just how many Glasgow babies died in their first year of life. Hitler and the Fascists challenged him to discover what the Gospel has to say about freedom and democracy. And the Word of God that he preached magnificently would not let him be. There was lit in his bones a fire that would not die. And the result was the famous Iona Community.

The Holy Isle

MacLeod believed that Christianity has its roots in the past, in Ur of the Chaldees, in Sinai, in Jerusalem, and in all the centuries of faith. For Scots these must be focused on the tiny island of Iona off the coast of Mull, where St. Columba came from Ulster in A.D. 563. There must be a Celtic heritage, and also a Catholic heritage in essential Scottish Church life. But as he looked about him, and received the confidences of ministers, he realized that spiritual devotion and discipline were lacking in far too many churches and in the ministry itself. Training in the Theological Colleges was poor, except in terms of scholarship.

Moreover, men in Scotland were deserting the Kirk and many like the artists, the scientists, and the artisans were contemptuous of religion as irrelevant to life. Now on Iona there was a great Abbey that had been restored about 1906, but all the other Abbey buildings were in ruins. Why not do a job of rebuilding? Here was a way to put ministers and artisans to work side by side. Here was a holy place where the Church could recover its heritage and begin to experiment.

Young clergy could get practical training here in the summer; and in the winter they could go to work in the slums, in Church Extension areas, among the miners, and in cities. All who would might tackle a new discipline of prayer daily, and daily Bible Study, and find new ways to make the Sacraments fit into contemporary Church life in the parishes. So Iona would live again as a symbol to Scotland and the world that God would erect in this war-torn 20th century a holy Temple, a royal priesthood, a People of God who were witnesses in the common life of man.

Canadian Members

That was in 1938. Twenty years later the rebuilding is all but complete. There are 135 full Members of the Iona Community, scattered over the face of the earth: one is Professor Donald Mathers of Queen's Theological College, another is the Rev. Wm. Smith, assistant to Dr. Ray McCleary of WoodGreen, Toronto. There are hundreds of Minister Associates and of Women Associates who share the discipline and serve the Iona Community purpose. The Queen has visited Iona and enriched it with generous gifts; and MacLeod is now one of Her Majesty's Chaplains in Scotland.

Just over 20 years ago MacLeod came out as a pacifist. This did not make him popular, nor did it further his cause during the Second World War. But he has stuck to his pacifist guns, and in 1954 he delivered a speech to the General Assembly of the Kirk which is judged by many who heard it to be the greatest speech made in the Assembly for a hundred years.

How hard it had been to stand on pacifist ground, he confessed: "Phantom serpents in the dark seem to hiss 'cowardice': beasts breathe in your face 'treason'. All the grand traditions of our land and fathers whisper round you. And half your best friends . . . seem to be saying 'mad: mad: mad'."

The Christian calculation, went his peroration, is that the Cross was not the final victory of the powers of darkness; it is that God does not abdicate; it is that God reigns omnipotent; it is that the destination of mankind is in His hands. "If we will not let Him save, then He must come in Judgment. *And Judgment Will Begin at the House of God.*"

On a fine May day in 1957, Dr. Robin Scott, the retiring moderator, nominated George MacLeod to succeed him; everyone had known since November, 1956, that MacLeod was the choice of the committee appointed for the purpose. But there had been crisis of war in the air that winter of Hungary and Suez; and a new crisis had sprung up overnight when the Joint Report on Anglican-Presbyterian relations had been published, with its proposals for bishops in the Kirk. Scott sat down and J. S. Malloch got up. He was a returned missionary, and he accused MacLeod of being too much in favour of Bishops!

The House was in uproar at this unheard-of action, opposing a nomination for moderator; and few cared to back Malloch. So began a memorable year as moderator for George MacLeod. We asked him what had impressed him most about the congregations he had visited; he replied, "their kindliness."

If Christians are to make any impact on the common life of men, they must inhale its spirit; and that, of course, will get them into the areas of politics, commerce,

(*Over*)

From Beer Hall to Church

AN old prairie tavern—once echoing to the clink of beer bottles—today resounds to the singing of hymns as a result of a 50-year-old dream come true for United Church people at Muirland (pop. 500), Sask. They built their own church with their own hands with materials they salvaged from the deserted beverage-house. Says one proud member of Muirland's congregation: "If you want to do something badly enough, you can do it."

The people of Muirland wanted a church. For years they had been finding themselves jostled about from one temporary place to another. In 1906, their Presbyterian forefathers worshipped in a shack-like premises used on week-days for storage purposes. A few years later they moved to the Orange Hall, then to Muirland school house; the pattern continued until their church was built.

Several previous attempts had been made to build a church but each time misfortune seemed to intervene: in 1911 the cost was prohibitive, especially since the school seemed to serve the purpose adequately; some 20 years later the idea arose again, but this time the depression quickly cooled the dream; then came World War II.

In 1946, when the Woman's Auxiliary of the Muirland congregation made up their minds to try once more, they found themselves flat broke: the $760 they had managed to save back in 1931 had evaporated in the "lean years." So now, again, they had to begin from scratch. For five years they saved every penny they could get their hands on by sponsoring fowl suppers, banquets, rummage sales, etc., in such unlikely surroundings as farm bunkhouses and cabooses.

By 1951 they were ready. The W.A. called a general meeting which urged all members of the congregation to start looking for a building.

The beer tavern that caught their eyes was located 15 miles away near the sister pastoral charge of Harris, Sask. Nevertheless, men volunteers from Muirland ripped down the tavern and that fall and winter hauled the lumber to an acre of land adjoining Muirland school, which had been donated to the church by the wife of the community's first settler.

Meanwhile, a Muirland housewife drew the plans and for $50 a local bulldozer scooped out the new church's 40-by-26 foot basement. By early 1952, as construction swung into reality under direction of a volunteer carpenter, donations, which eventually totalled more than $3,500, began to flow in.

In addition, the W.A. donated: a $1,300 electric organ, a $1,000 automatic oil-heating unit, a $250 piano, and a $245 electric range which graces the church kitchen. Another member donated the church's hardwood pews, another built the pulpit, while the manual training teacher at Rosetown made the Communion Table. "In all," said one Muirland official, "we estimate our church is worth well over $30,000 with not a cent owing."

Size of Muirland congregation: fewer than 40 families.

All-Canadian for Canadians

THE *Layman's Book Club of Canada* will be the only all-Canadian club of its kind when its programme is launched in January.

Sponsored jointly by the Board of Publication and the Board of Men of the United Church, the club will distribute books of a specifically religious or semi-religious type—fiction and non-fiction.

Charter members will be signed up in the club during January and will receive a special introductory offer of a free book.

The club will operate this way: all books will sell at $2 each and five books must be bought on five different months of the year. A choice between two books will be offered each month.

The two books offered in January are: *That Revolutionary Christ,* now retailing at $2.95 per copy, and *Going His Way,* retailing at $2.50 per copy. Charter members will also be offered, free, any book they choose from a list of 12 titles.

"Our object," says Mr. Gordon Bray, manager of the Publishing House retail department, "is to make available the very best religious books being printed—at co-operative prices.

"Membership," he says, "is open to everyone—both men and women and people of other denominations if they are interested."

Advance notice of approved titles will be released and any two books recommended in a single month may be purchased during that month at the special price. These prices will not prevail, Mr. Bray points out, except during the month in which books are recommended. Suggestions will be made each month, 10 months out of the year.

education, and so on. "Personally I am a socialist," he writes. "I am arguing, as a Galilean, that there is only one way left if the East is going to listen to the West and the West is to continue to speak of Christian solutions. That way is planning. And world planning involves national planning."

So MacLeod is a member of the Labour Party, speaks in its interests (though never uncritically), and stood for a University post in Glasgow as a Labour candidate. He believes that the real Socialist forces in Britain are tired of the conservative Trade Union leadership and would rally to "Nye" Bevan.

"The Demon King today is, of course, Bevan. . . The measure of passion created by Bevan is really the measure of men's laziness, their desire to stay put." Britain, according to Dr. MacLeod, still needs the simple two-party system of Right and Left with an agreed objective. And today it is absolutely essential to see that our survival depends on unity in the world of nations, acceptance of the interlacing of every life and every people. The Word of brotherhood must be made flesh in international politics and in finance, in measures to raise the standards of living in Kenya, in the abolition of the detestable *apartheid* policy of the South African government. You must inhale the Spirit of Jesus: and effect justice. The trouble with most Christians is that they think religion deals with the "spiritual" rather than with the material. Nowadays they must discover that medicine, teaching, the colonial service, and the like are genuine spheres of a "ministry." For there, too, the Word can be made flesh for the world's sorrows and necessities.

Six Months on Iona

What would George MacLeod really like to do now? He would go to Iona for six long winter months to pray, to explore his own life and to discover what forces rule him deep down in the nucleus of his being. Burst the atom, and you release the mightiest powers; burst the inner core of your own self, and under God you may unleash creative powers.

What is to be done with the Abbey and its restored buildings? It is becoming a Retreat Centre, a place of pilgrimage, a centre of Healing. Conferences are held there in summer, and, now that hydro power is available, will be held at other seasons to continue the explorations that must result from inhaling the whole Gospel.

Over and over again this man in his early sixties says that there is only one way left for the Church. It is the way of involvement, of incarnation. The measure of his prophetic place in Scotland is that the 1958 Assembly appointed him as the Convener of its Church Extension Committee, which has a debt of one million and a half dollars and which must build churches and halls at great speed in order to meet the people

(*Continued on page* 30)

Puzzled about Christmas gift list?

BOOKS HAVE THEIR PLACE

By R. C. CHALMERS*

WHAT would Christmas be without plum puddings, Santa and White Gifts? And what would Christmas e without carols and the note of "joy to ie world" because "the Lord is come"? nd what would Christmas be without ooks? Since Christmas is primarily a eligious festival, religious books ought to nd a prominent place in one's list of gifts -not least of all to your minister.

First on the list of religious books this hristmas is *The Man in the Mirror* by lexander Miller (Doubleday, $4.50). This is a book in the Christian Faith series, edited by Reinhold Niebuhr. It is an essay in self - understanding and it is written from a definitely Christian point of view. "Man is the creature made visible in the mirror of Jesus Christ." In order to understand oneself, says the uthor, a man must first know God in hrist. The primary question is not: "who m I?" but "Who is God?" Further, "the eal man and the true self is not the natural an or the rational man or the economic an . . . the true man . . . is One Man, esus Christ, . . . We are our true selves n the measure in which we are rightly elated to Him; therefore the proper ieasure of mankind is not man but the ew man in Christ." This is one of the ost stimulating books this reviewer has ead in many months.

Dr. Chalmers

Dr. H. P. Van Dusen, President of Union eminary, New York, has given us a rophetic book in *Spirit, Son and Father* S. J. Reginald Saunders, $4.00), which arries the sub-title, "Christian Faith in the ight of the Holy Spirit." This book is nuch more than a new approach to the octrine of the Trinity. It is a plea and a hallenge to the Church to take more eriously the reality of the Holy Spirit. "A Church devoid of a vital and vibrant ossession by the Holy Spirit is a Church ongealed in ancient forms, or well on the ay to spiritual sterility."

The Hibbert Lectures for 1957, *The tate and the Church in a Free Society,* by A. Victor Murray (Macmillans, $4.50) presents us with a faith "that the future rests with neither type of authoritarianism, Catholic or Communist." He believes that Protestantism and democracy find themselves to be natural allies but "the weakness of Protestantism — which is also the weakness of democracy — lies in the place wherein also lies its strength. Depending as it does on persuasion and not force, it is characterized by suspense of judgment, not because of lack of conviction but in order to be sure that it can count on the convictions of a sufficient number of people. This induces a certain spirit of agnosticism which cuts the nerve of effort, and while Protestants are making up their mind the Roman Catholics have entered in at once with complete assurance." This is a most timely and stimulating book.

Dispensationalism in America by C. Norman Kraus (John Knox Press, Richmond, $3.00) is a fine treatment by a Mennonite minister and professor, who holds a Th.M. degree from Princeton. He traces the historical background of dispensationalism in America, analyzes its relationship to pre-millennialism and then summarizes the beliefs of the movement.

In this eclectic age the interest in the various religious systems of the world is still very high. In *Religions* by D. W. Gundry (Macmillans, Toronto, $2.75) we have a preliminary historical and theological study of religions of Egypt, Greece and Rome, together with a discussion of religions which flourish in our time. He classifies the latter as Undeveloped Religions, Monistic Religions and Monotheistic Religions. This is a valuable treatment of a very large subject.

The reprint of *The Human Situation* by W. MacNeile Dixon (Oxford University Press, Toronto, $2.75) as a paper-back book will enable many readers to add this volume of Gifford Lectures to their library shelves. These lectures were first delivered at the University of Glasgow, 1935-37.

"The task of understanding and interpreting Christian doctrine in the light of modern philosophy has only just been begun," writes John Wilson, in *Language and Christian Belief* (Macmillans, Toronto, $2.00). The author pleads with Christians to take seriously the challenge of logical positivism and re-examine their religious thinking in the light of criticisms from modern philosophy.

The name of Rudolf Bultmann is associated in theological circles with the "demythologizing" school. In his latest book, *Jesus Christ and Mythology* (S. J. Reginald Saunders, Toronto, $2.50) Dr. Bultmann explains what he means by such terms as "mythology" and "demythologizing." This is an important contribution to current theological discussion.

Of quite a different stamp from the above-mentioned books is *The Gang From Outer Space* by Maeda Dawson (Pageant Press, New York, $3.50) which relates belief in demons and Satan to the tragedies of recent history. The author's viewpoint is that Satan has let loose in our world murderers and plunderers who menace the life of man. Only as people bring Satan's demonic plans to light can peace come. Sincere—but?

This reviewer believes that Joseph Sittler is one of the most vital and imaginative of modern Lutheran theologians on this continent. In his *The Structure of Christian Ethics* (Burns & MacEachern, Toronto, $3.25) Dr. Sittler makes clear that the Christian ethic is part of man's response to God's deed in Christ. The author is professor of theology in the Federated Theological Faculty of the University of Chicago.

Man's First Love: The Great Commandment by Ralph W. Sockman (Doubleday, $3.50) is the eighteenth book from the pen of this noted Methodist preacher who seems to have found the secret of perpetual youth. This is a book which tells us how love for God conditions all other loves—self, family, friends and enemies. This is "down - to - earth" religion which is also rooted in the eternities. Practical and interesting, like all of Dr. Sockman's books, it is a mine of illustrations for the preacher and a book of sincere guidance for those who believe, as well as those who are on "the Damascus road."

Making the Most of Your Best is a book of sermons by David A. MacLennan (Ryerson, $3.00), a former minister of the United Church, who is now minister of the Brick Presbyterian Church, Rochester, N.Y. Following an introduction, the author divides the sermons of this book into four parts: Faith and Discipline, Peace and Happiness, Christian Character, and Overcoming Life's Problems. Here are sermons which are beautiful in their simplicity, fresh in their approach to old themes, and giving evidence of reading in many fields of knowledge. We found the prayers and benedictions at the close of the sermons some of the most fascinating lines. ●

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Photos by George Diack

Freedomite children attend school under force

They are fed traditional Doukhobor vegetarian meals

B.C.'s Confiscated Children

WHILE the great majority of Doukhobors have adjusted to Canadian life during their 60 years in Canada, about 15 per cent., or nearly 3,000 Sons of Freedom have resisted integration. Freedomites are badly divided among themselves.

Doukhobor pacifism was accepted before they came to Canada from Russia in 1898 and by law they are exempted from military service. In addition, many have refused to register births, marriages or deaths, or to co-operate with the census-taker. Extremists will argue that all land belongs to God and should not be bought or sold. In British Columbia most of them technically are squatters.

Many Freedomite customs are shared with other Doukhobors. They are all pacifist, officially vegetarian, puritanical and have no clergy. In three ways they differ from their law-abiding brethren who are organized into "Independents" and "Orthodox": they disrobe publicly in religious services and as a means of protest; they commit acts of depredation such as burning, dynamiting and bombing homes, schools and government property; they oppose education and the radicals have refused to send their children to school.

During the years it is calculated they have committed 600 depredations. As many as 400 have been imprisoned at one time. We found no Freedomite embarrassed by having been in jail; some seem a little ashamed for not having suffered for the cause.

Recently it has been their refusal to send their children to school that has brought about the greatest troubles in British Columbia. Government action four years ago in having the Mounted Police take nearly 100 children by force (65 now) and confining them in the beautifully-situated New Denver school is still questioned.

Some feel the whole thing was wrong and will say that a high-handed B.C. Social Credit government was out to show those who had gone before that a firm hand was needed.

The radical Doukhobors have exploited the situation fully. At first there were reasons for complaint. The buildings were dilapidated. On Sundays when visitors were welcomed there was constant fear that the residences and school would be set on fire, so a fence was put up "Not to keep the children in, but to control the visitors," Principal John Clarkson says. Visitors were required to get passes. The fence has provided a great deal of propaganda embarrassing to school and government.

The Freedomites, who visit their children frequently and are often seen with them in the New Denver village or on the road between the residences and the school, like to come and stand outside the fence on Sunday mornings and visit the youngsters. They kiss them and hand bits of food through the wire, especially when newspaper photographers or tourists are there with cameras.

Later, the children join them outside for further visiting and religious services in the streets.

Open Gate

We were taken to New Denver by the Rev. T. M. Karpoff of Genelle, Russian-speaking United Church minister appointed by the Board of Home Missions to serve Genelle and do what he can to help and understand the Doukhobors. He has been concerned that the United Church and other Christians appreciate the problem and show their friendship.

We found the gate open, and Principal Clarkson, who had invited us to have lunch in the school dining-room, had gone for the mail. A few minutes later the children came rushing home for lunch. They laughed and chatted with us, in excellent English but said they preferred to speak Russian.

Their ages were from 7 to 15, the compulsory school age in British Columbia. When they arrived four years ago some of them, aged 12 and 13, had no English and had never been to school. When they reach 15 they may leave. Last spring one girl had her 15th birthday in April. She had first-class honours in every subject but her parents removed her on her birthday. None of the 35 "graduates" have continued education after leaving New Denver. If they wish they may go on through High School and University at government expense.

One boy who had left recently wrote his brother, "Don't be in too big a hurry to get out." One of the children who had been in the school for three years went for a car ride to Nelson one day with a teacher and passing Doukhobor homes said, "Who lives in all those shacks?" Doukhobor homes, although immaculate inside, are unpainted and squalid-looking wooden buildings. A boy commented about the same time: "Boy I would be a dumb dodo if I hadn't got to school." Also many stories are reported by parents of beatings and other cruelties of the school.

Jim Joseph, *Herald - Tribune* Syndicate reporter, visited New Denver some time ago after hearing the stories of ill-treatment. Later he wrote Principal Clarkson that what impressed him more than anything else was seeing about 20 Doukhobor children playing on the Principal's veranda with the Clarkson youngsters and the Clarkson dog. The Principal's home is not in the grounds but nearby, and it was rather obvious that the youngsters weren't afraid of him although Freedomite adults talk of Mr. Clarkson's cruelty.

The children used to protest by disrob

RCMP brought in youngster here with Principal Clarkson

By A. C. FORREST

ng and fasting. A Freedomite pamphlet escribes the treatment: "In protest they isrobe — twice they engaged in two-day asts. Some had their arms twisted and he matrons opened the windows using the old temperatures to force them to put on heir clothes. The children, blue from cold nd hunger, with swollen knees and lengthy rayers are holding their own." Mr. Clark-on says that they sometimes use corporal unishment the same as in any other B. C. chool. The children are about average in .Q., some smart, some not so smart. The hildren, like Freedomites generally, are xpert in evasion and have a different oncept of truth from Anglo-Saxon.

No Religious Instruction

There is no religious instruction, but the irls hold Sunday prayer meeting (which sn't praying but singing Doukhobor salms) in their dormitory.

The children attend the local school with illage children and are free to wander round the town as they wish except when hey must be in school, at meals, or in bed. They can run away if they want to, and ome have, but were picked up and brought ack. They are allowed to return home nly in case of serious illness or death in he family. Some have been allowed to go ack to their parents on the promise they ould be sent to school. Such parents have een persecuted by other Freedomites for uch action.

They are not permitted to go home on olidays, ever. Why? The principal says here are several good reasons, the chief ne being, they won't come back and they ave to be picked up by the police — a ostly and unpleasant business. Further, ays the principal, "two months back in Krestova or elsewhere and it takes us

(*Continued on page* 14)

Why Sons of Freedom Don't Like Education

"WHY do you want to go back to Russia?" we asked the old Freedomite when he took us into the living room of his unpainted little house at the edge of Krestova. "We don't want to have you go away bitter against Canada. Isn't there some way we could work this out?"

He replied quickly. "The problem is education. Education is the root of all evil. You won't let us bring up our children in our own way."

"Just the other day," his son-in-law broke in, and all talked at once in Russian for a moment, "just the other day down at the school I saw a little kid running around with two toy guns pointing them at the others and shouting 'Bang, bang.' Would you want your kids doing that?" We said rather guiltily that we didn't think much of that, either.

"And another thing," he said, warming up, "the schools just teach you how to ride on somebody's back. They educate you to be a big shot so you can boss other people around and tell them to do the work for you. I want my kids to work. Education is for daylight banditry."

The old man, quieter than the boys, added: "When men get education they forget God. They say all the time, 'I know, I know.' They even use the Bible to fool people."

That reminded him of something and he brought out a big brand-new Bible carefully wrapped and kept in a box, and asked us to read a passage in Revelation.

Just then two little children were summoned in and they showed us work-books well filled with the little things school children do. "See that," their father, who had spent time in Oakalla prison and New Westminster penitentiary for nudity, said proudly, "and the police will come around here some day and kidnap them, too, and take them to New Denver like they did our other children."

"Who is teaching them?" we asked.

Their mother came in and smiled shyly. She spoke to her husband in Russian, then to us in fluent English. She had gone as far as Grade three. "These children are learning to speak two languages, too," their father said, looking at us meaningfully. "We believe in a little education, reading, writing and arithmetic. But not much."

"Another thing," the grandfather added, "at school they always teach who were the great men of the past. Who were they? Military men who organized mass murder. Traders who exploited the Indians. We don't want our children to learn that sort of thing."

Several of their children were in the school we visited at New Denver earlier in the day. "How would you like to have the police come and grab your children away in the middle of the night?" We said we would send our children to school, and that wouldn't happen. "Yes, but how would you like it anyway? They came in here and grabbed the children out of their beds at four in the morning. Right there!" and he pointed to the bedroom.

"One of them got away," grandfather explained, a bit proudly we thought. "He ran out in the woods and hid. But they got him with a bloodhound. How would you like that?" We admitted we wouldn't like it much, but tried to insist what we saw at New Denver looked very good.

They smiled at us a bit pityingly, we thought, for our naïveté, and asked if the New Denver people had known we were coming. We said that they had. "You should go in some day when they don't expect you," the old man said.

We were ushered out to the kitchen for supper. All of us stood about the table and the old Doukhobor said Grace in Russian. We sat down and talked about borsch and soup and pleasant things.

There was a giant tureen of thick vegetable soup in the centre of the table, big dishes full of dill pickles and platters of dark bread. As we helped ourselves to second generous helpings from the tureen, one of the sons grinned and whispered quietly, "Better not eat too much soup, there is a lot more to come yet." We ate beautifully cooked cabbage, carrots roasted in butter, potatoes, preserved strawberries.

"Had you heard," queried one of the boys, "that carrot juice will cure cancer?"

At the end of the meal we rose again for a second Grace in Russian and went back to our discussion of the good and evil of education, while the grandmother, the daughter-in-law and the small children ate. Before we left the son-in-law said laughing, "Even if the government sent an angel from heaven to talk with us now, we wouldn't listen." And the old man told us, "In Russia, everybody is happy all the time."

nearly three months to get them back to school life routine again." In holidays the school operates like a summer camp with emphasis on games, arts and crafts.

Pin-Up Boys

In the dormitories, pin-ups are numerous in the girls' rooms, with Elvis Presley in an army uniform central in one scene. And one girl had a picture of a cousin in an Air Force uniform on her bedside table. The children do not have Bibles, nor do many of their parents at home. Doukhobors traditionally were illiterate peasants and their religious tradition has been oral. Singing hymns and psalms from memory is the main feature of worship.

The health has been good. Last year there was only one pupil absent from the school with sickness during the winter. From the village homes, absentees ran from 12 to 15 per day. The Principal says he believes the good health is a tribute to good food and good habits of rest and exercise.

The youngsters are shown a movie each Saturday night, and go to parties in the local high schools. The girls will spend days in preparation for the latter event. The boys play hockey and basketball and the girls are fond of the latter.

They are fed as vegetarians, although the youngsters go up town and buy hot-dogs, and the boys fish in Slocan Lake and sneak away to fry their trout. We didn't notice much remorse for this on the part of the teachers, but the school conforms officially to Doukhobor vegetarian customs.

Last summer, the Principal, with Mrs. Clarkson going along to help cook meals, etc., took all of the New Denver children on extensive summer trips. The older ones went to Vancouver and took in such things as Theatre Under the Stars. Younger ones were taken to Banff and Calgary. The Clarkson children went along too, and they slept in sleeping bags and prepared their own meals, and the Clarksons became vegetarians out of respect for the children's diet.

New Denver seems the kind of school to which most parents would consider themselves fortunate to send their youngster to be fed, cared for, and taught, for free—at a cost of nearly one-quarter million dollars annually for the B.C. taxpayer.

It is obvious, too, that the children at New Denver are being educated away from the Freedomite tradition and in some ways from Doukhobor teachings. They may be much more effectively prepared for the assimilation all Doukhobors fear than if they had attended schools near home.

The visitor, like all thoughtful Canadians, finds himself troubled by the dilemma. The staff, given an awkward situation and a questionable policy, seem to be doing their very best.

Abhorrent to Many

Still, such compulsion is abhorrent to many. And the Freedomites who deny all force have learned other methods of getting their way in a democracy. By describing whatever they decide as a conscientious objection or a religious principle, a people which respects freedom of religion is put on the spot. The Freedomites, faced with another awkward situation right now, of having said they want to return to Russia and having had the government agree to let them go and pay their way, seem to be embarrassed. Conscientious and religious scruples are being summoned up as an excuse for not signing the necessary forms.

It is pointed out that elsewhere in Canada parents who disobey the law by refusing to send their children to school are dealt with, and their children taken from them and placed in the hands of some organization such as a Children's Aid Society. The dramatic thing about the New Denver situation is that so many were taken to one place, and that their parents were not guilty of neglect in the ordinary sense but are conscientious objectors to education.

Even Peter Legebekoff, Orthodox editor, says: "I feel it was wrong to take away their children—at the same time Sons of Freedom were wrong, and were largely responsible for what happened." Orthodox Doukhobors, of course, believe in education and send their children to school even though they, too, are pacifist and don't like saluting the flag or singing the National Anthem.

While in B.C. there is not the same system of separate schools found in Quebec, Ontario, and some other provinces, the Government did offer several schemes whereby the Sons of Freedom might educate their children in their own schools, but such schools had to come up to government standards. The Freedomites refused some suggestions and never adopted others.

There are some indications that the Sons are becoming increasingly expert at frustrating government measures. The 400 imprisoned in 1950 burned down the wooden buildings at New Westminster and were more difficult than the 600 confined to Piers Island in the mid-thirties. Some of the Doukhobor parents of the children now at New Denver were among the 350 children whose parents were jailed from 1932 to 1935. Observers feel that such children weren't handled as wisely as the youngsters now kept in school.

The detaining of the children is claimed to be one of the reasons the Freedomites "plan" to go back to Russia. The children will be returned to their parents when they are on the train or boat, not before. Some of the children say they won't go.

It is improbable that any of the children will ever see Russia. What then will happen in the future?

Psychology experts say they will revert when they go back to Krestova. They may even be more dangerous "educated" leaders in the years ahead. Time alone will tell whether the principle of compulsory education applied to all other children in Canada will reap good results when it is enforced with such difficulty on those who haven't just neglected to send their children to school but who profess on religious grounds that education is the greatest of all evils. ●

Russian-speaking teacher helps special class with English lessons

Freedomite and Principal's children enjoy vacation trip

East Meets West At Ottawa's Busy Friendship House

By M. B. PENGELLEY

Photo by Newton

Students from eight countries sing Christmas carols in Friendship House

AT Ottawa's Uplands airport one morning not long ago a government representative waited nervously as e airliner carrying the Colombo Plan itor from the other side of the world nged down on to the runway and taxied

His nervousness stemmed from an kward problem: he had to leave the city d with the week-end coming up who uld entertain the Pakistanian guest king his first visit to Canada?

Everyone knew that Ottawa on Sunday s quiet. You couldn't suggest that the wcomer go to church because chances re a hundred to one he was Hindu, ddhist, or Moslem. And you certainly uldn't expect him to while away the ole week-end in a hotel lobby.

But later that afternoon someone happened to mention the name of a tall, very-haired gentleman known as a kind d interested friend of foreign visitors. om then on the government representative and the Pakistanian guest breathed ore easily. His name was Howard ueman and, aside from being Foreign ricultural Relations Officer with the vernment of Canada, his pet project is nning a popular international centre for reign guests in Canada, called Friendship use.

Since Friendship House was opened in 55 over 7,000 people have signed its est book, including nearly 2,000 foreign idents from 64 countries here under the lombo Plan, the United Nations scholarps, and the National Research Council st-doctorate Fellowship plan.

Many a lonely stranger arriving in the tion's capital from a country on the far e of the globe has learned that Friendp House, with its free and easy spirit, almost like home. There is always a 50 chance that a guest from a foreign country may find himself greeted in his own tongue.

But the thing that most impresses a visitor to Friendship House is that it is his *own* club in which he can find freedom to relax and enjoy himself rather than feeling he has to take part in various kinds of entertainment. "We make a definite effort to avoid forcing organized entertainment on our guests," explains President Trueman. "When a chap notices that others are trying to give him a good time it frightens him and he becomes embarrassed and leaves. But when he sees that all people are doing is providing him with the facilities and that the rest is up to him—that he likes."

Friendship House includes two floors of 56A Rideau Street, in downtown Ottawa. A few doors west on Rideau Street is Union Station, and a stone's throw across the street stands the Chateau Laurier. Two relatively short blocks away are Canada's parliament buildings on the high banks of the Ottawa river.

A gloomy stairway leads from the street. Inside, chatter and laughter greet the visitor. Volunteer hostesses — girls from government offices who donate an evening a month to help entertain at Friendship House and pay a $5 annual fee for the privilege — bustle about with coffee and sandwiches from the partitioned-off kitchen. Others are engaged in conversation with their guests. One girl tries to explain the intricacies of a hockey game which a group of south-east Asians are watching on television. In another section a group is listening to music on the hi-fi set assembled by men of the National Research Council. Several groups are sitting around tables playing bridge. A Japanese chap is busy picking out a tune on the piano while his hostess listens. Upstairs on the stage of the third floor auditorium which can accommodate 200, a group of Ceylonese dressed in national dress rehearse for a "special" night.

Such nights are kept short and snappy and they are staged usually at the suggestion of the overseas guests. "As soon as people in the city try to stage special programmes for overseas guests they fail," says Mr. Trueman. "We keep our programme down to not more than two hours with time to relax afterward. But everyone is out of here by 11.30 at night."

Friendship House when first opened was located at 80 Driveway, in Ottawa, when Mrs. E. E. Edgeller donated the two lower floors of her home as a gathering place and a group of interested citizens raised $2,000 to get things rolling. At first only a trickle of guests made use of the premises. But gradually word got around among Ottawa's overseas population that there was no colour bar, no religious prejudice, no strings attached at all, and the popularity of Friendship House increased.

Soon the Overseas Friendship Society was on the hunt for larger quarters, and a year ago the new Friendship House was opened on government premises by Prime Minister Diefenbaker. (External Affairs Minister Smith and the Hon. Lester Pearson are honorary presidents.)

Two or three partitions were erected on the second floor and furniture and carpets were moved in. On the third floor, a stage was built at one end of the spacious room which often is used for dancing. Square dancing is a great favourite with overseas people who look on it as distinctively Canadian.

One week-end last winter 73 overseas visitors were taken on a sleigh ride by the Society, and on another week-end, over 100 turned out for a special masquerade dance one Saturday night. At Christmas time

(*Continued on page 30*)

Rev. S. Bole

Mrs. H. MacDonald

Rev. J. A. Davidson

Mrs. G. Tayl

• Teena the Mouse

Caistor Corners

By J. SHERIDAN BOLE

SOME of us knew there was a mouse in the church kitchen. I knew. The president of the W.A. knew; and the Committee of Stewards had been told. So Teena was quite safe.

Teena was no ordinary mouse. She was not a field mouse that had strayed into the precincts of the temple. No! Her exquisitely pointed nose; her clean, delicate feet; her sensitive tail, and the grace of all her movements betokened a derivation from some aristocratic background. The way in which she moved her paws when washing her antenna-like whiskers was as neat and graceful as a poetic allusion.

And she was sagacious too! She had two holes leading to her nest, one directly under the china cabinet which had been Mrs. Wellington's before it came to church; and the other far along the wall toward the new eight-burner gas stove—just this side of the old hole which had been covered with tin when the old stove was removed.

Down beneath this hole was Teena's nest, consisting of two rooms, one a pantry for quartering the cheese which she had discovered in the second top kitchen drawer; and the other, her bedroom, lined with dark and silver strands of hair which she had found beneath the ladies' mirror in the choir room. Forming a protective wall around this soft bed was a piece of paper on which were the words "Be ye kind one to another." This she had brought with great difficulty from the Primary Room.

For on Sundays the kitchen served as the Primary Room for the Sunday School. Here Teena gathered much of her Biblical information. Lying in her bed of a Sunday morning she had learned about Christmas, and liked most of all the story of the little Baby in the manger. How she longed to see that little Babe, He who would bring peace to all the world; for sometimes Teena's life was filled with fear.

Thus you will understand how, on this evening when she had settled down to enjoy her sleep, she was greatly disturbed by the sound of laughter and of children's voices. What a commotion there was! Chairs were being moved, doors opened and closed. Could it be the Christmas Concert? And would the Babe be in the manger? Out of curiosity, her heart pounding with fear, Teena set out to see. She listened at the cabinet hole, her eyes never moving, her little nose alert and her tail supple for a quick turn. There was no one in sight. She ran across the floor, under the door where there was always a cold draft, and out into the Sunday School Room. Now she could see the platform; and on the platform there was indeed a manger! Up the side of the platform she ran, her feet securely holding her, and with a swift dash she was over to the manger. Here she paused to catch her breath; then another daring run and she was up the side of the manger. There, looking down, she saw what she wanted to see.

Teena is back in her safe, warm nest. From the Sunday School comes the sound of children's voices, singing so joyously, "All glory be to God on high, and to the earth be peace; Good will henceforth from heaven to men begin and never cease."

Teena listened; a warm peace seemed to fill her. No one now would cause her to be afraid for He had come to bring peace to all living creatures. She put her little feet beneath her head and smiled to herself. "I seen the little Baby" she said softly.

• Springhill Story

The Church at Springhill

By HELEN MacDONALD

IN normal times we tend to take the Church for granted. In times like the Springhill disaster its vital role shines out both through the Church as a whole and through members active in humanitarian societies. This story is not of one denomination's work, but of the whole Church. That's how they operate in Springhill.

We arrived there on Wednesday, just as news was breaking that at least 12 trapped miners were alive. Immediately the town's mood swung from deep gloom to tense excitement. Inside Red Cross Headquarters in the Baptist Church you could hear the stir of traffic, the pounding of feet on pavement as the good news spread.

The people, the Church and the mine are indivisible in Springhill. Many United Church elders, stewards and youth leaders are miners and the people of Springhill are strong supporters of their church. On Sunday, as usual, they met together. The were no sermons, but much prayer, vo and silent, as well as hymns and Scriptu

When I talked with Red Cross offici they said, "We have to rely on the church They are in intimate touch with the d tressed families. Much of the material h like food, clothing, fuel and money gathered up by the church groups, th handed over to the Red Cross. The lo churches help to guide us in the distri tion. They know their people's needs bet than we do."

The ministers have the most difficult j of all. In case of death they have to bre the sad news to the families and offer t first comfort. Some conducted as many five funerals a day during last mont Springhill disaster.

Following the calamity, each chur formed a Comfort Committee and t elders and laymen went out two by two visit the stricken families. It's an unwritt rule at such times that the minister does visit a home unless he has definite ne or is summoned. In the meantime, thou he keeps the wheels of organization go and often drops by the pithead, sometim even going down the mine to encourage t rescuers and comfort the dying.

Help came from outside clergy w drove in from all over the area to ass with counselling and contributions. C minister brought along a gift from farmer's wife, an immense box of hon made biscuits and cookies to cheer up t boys doing rescue work at the pit.

The Red Cross and Salvation Army, w receive wide support from the church both in personnel and in finances, were the forefront at Springhill dispensing h drinks, food and comfort at the pithead.

But in the meantime, the Church work quietly in the background, helping t people too, but with little fanfare, radio T.V. publicity. However, when the rescu men finally emerged at the pithead, t clergy were on the spot to greet them. O of the rescued men turned to the Rev. B. Tupper and said, "Are we glad to s you Reverend! We'll be seeing more you from now on."

But the people of Springhill are religious folk. Hymn singing and praye fortified the trapped miners during th

• Mrs. Lewishamism • What's a Vacation?

eek's imprisonment. When released they anked God for their delivery. On Vednesday afternoon, a quiet, cheerful pringhill woman was working by my side n the Miners' Canteen. At the same time er husband was engaged in hazardous escue work down in the mine. That night, n spite of all their troubles, we were guests n a miner's home. I shared a comfortable ed with the Roman Catholic friend I'd vorked beside all day.

Only a strong faith and character steeled y constant danger and hardship could ccount for the heroism, the stoicism and he greatness of heart of these miners and heir families. We are bigger people for aving known them.

Editor's Note: Mrs. MacDonald's husband was irector of the P.E.I. Red Cross Disaster Unit at pringhill.

Ad Lib

By J. A. DAVIDSON

IN H. G. Wells' novel, *Love and Mr. Lewisham,* there is a scene in which the ero asks his bride if she is a Christian. She replies, "I suppose so."

"But a Christian . . .", Lewisham inquires urther. "What do you believe"?

Mrs. Lewisham answers him, "Oh! to ell the truth, and do right, and not hurt r injure people, and all that."

Lewisham then retorts, "That's not a Christian. A Christian is one who believes."

"It's what *I* mean by Christian," says Mrs. Lewisham sharply.

And that's what many others mean, too. Despite the resurgence in theology today, resurgence which may yet make ours ne of the great ages of theology, Mrs.-ewishamism is alarmingly widespread in he Churches. The average man in the pew till tends to look upon Christian religion s a mere piety-tinted respectability, as a enial decency with some vague spiritual vertones. And many a man in a pulpit, lthough occasionally nodding in approval t theology, prefers not to bewilder and pset his people by making too much of the reat foundational beliefs of Christianity.

James Reid has written, "One reason for he shallowness of much of the religion of oday is that what many people believe ould be put on a postcard." And such eople often try to comfort themselves with the assurance that it is not what you believe that counts but how you live. (When people talk that way they are generally suggesting rather subtly that their own lives provide sufficient proof for their contention.)

A Christian, of course, does try to tell the truth and do right, and does strive to avoid hurting and injuring people, and all that. But is this the sum and total of what it means to be a Christian? Can Christian morality prevail if it is not nourished in Christian belief?

One of the most curious aspects of the current religious scene is that there is an inadequately bridged gap between the great theological revival (which is now tending to become ingrown, probably because of the nature of this gap) and the widespread popular revival in religious concern and in interest in the Church. One of the prime tasks of the Church in our time is the adequate bridging of this gap.

But perhaps Mrs.-Lewishamism has become so widespread principally because we who have preaching and teaching tasks in the Church have been unnecessarily timid. Despite all the appearances to the contrary, perhaps the average person in the pew does side with Mr. Lewisham. Perhaps our people really do wish instruction, definite and comprehensive, in the great centralities of Christian belief.

A few years ago an editorial in *Life* asked this question: "How many come to the church in quest of something to believe and, finding only a clinic, come not again?" I wonder how many people are driven into Mrs.-Lewishamism because we preachers and teachers have been so timid and inept in communicating basic Christian beliefs.

Vacation, Scenery Change

By GLADYS TAYLOR

MR. and Mrs. W. went to British Columbia last summer for their holiday. They saw Princess Margaret, the Centennial celebrations, and came home with dozens of souvenirs.

Mrs. X went to New York. She saw plays, night clubs and the Empire State Building. She got on a T.V. give-away programme and won a truckload of prizes she didn't want.

Miss Y went to the beach. She sunned, swam, boated and water-skied. She got a tan and hopefully gave her telephone number to a series of eligible young men.

The Z family went on a camping trip.

They were all seeking that elusive something known as a Vacation.

According to the dictionary definition of a Vacation, which is "a time of rest and freedom from work," I didn't have one last summer.

But one evening after bumping miles over a lonely, dusty road on a writing assignment to a remote Saskatchewan village called La Ronge, I took a walk. The evening was warm and still about me and the scent of the ever-encroaching pines of that north country made of the air a subtle intoxicant. I walked along the soddy edge of a dirt road and my feet, habituated to pavement, felt gratefully the responsive warmth of the earth. An Indian woman, walking moccasin-soft along the opposite edge of the soddy road, smiled across at me and I smiled back at her.

I saw a weathered old church perched on a great sprawling segment of glacial-exposed rock and I went in. The rock and the church were washed in waves of evening sunshine. The church, according to the cracked name-board, dated from the early 1800's, the floor sagged, the pews were deeply gouged and the pulpit, crudely hewn, was draped with a cloth beaded in the unfamiliar symbols of the Cree language. But as I stood there, watching the sun pushing timelessly through the cobwebbed windows, a feeling that had begun as I walked on the responsive earth and smiled at the Indian woman, spread through me with a singular force and I knew that for that one moment I was in communion with God.

To me that is the real meaning of a vacation. A moment spent alone with God, wherever, whenever, however, it may happen. A moment of rest, *not* from work, but from the World!

So many people spend so much money going so many places in such a hurry in search of a vacation. But to me, unless, along with their souvenirs, they bring back those moments alone with God, they have not really had a vacation.

They have only had a change of scenery!

Edward Cragg

The Promise of Immanuel

SEVEN hundred years before the birth of Jesus, the prophet Isaiah foretold the coming of One who would be called Immanuel, which means "God with us." (Isaiah 9: 6) The prophet believed that Immanuel would be born during the reign of King Ahaz, who was then trembling before a threatened invasion; and he would grow up to become an ideal ruler of Judah, a greater successor of great David of old.

No such heaven-sent ruler appeared during Isaiah's lifetime, or during the dreary centuries that followed; and many who read these prophecies must have felt that such a hope was too wonderful ever to be realized.

Then, in the fulness of time, Immanuel came. And by so much as the Lord Jesus is greater than the leader to whom Isaiah looked forward, we know that the gift of God in sending his Son exceeds the highest hopes, the most fervent prayers, of the men of old.

Isaiah believed that Immanuel would be "Wonderful Counsellor," a leader whose wisdom and insight would save the Jewish people from the misery that follows wrong national policy. Christians know that the destiny of all peoples depends upon our willingness to accept the guidance of Christ in economics, in race relations, in all matters where the welfare of each should be the concern of all.

The prophet also taught that Immanuel would be "Mighty God," or as Dr. Moffatt translates it, "Divine Hero." His leadership would be marked by a God-given courage and devotion. But we know, as Isaiah never dared to dream, that Immanuel is indeed very God. As Christmas draws near we realize anew that the Christ we adore is no helpless Babe in a manger, but the Lord of power and glory.

The third name which Isaiah applied to Immanuel was "Everlasting Father." His service to his nation was to be "of very long duration," though the prophet could not have supposed that Immanuel would live forever.

Today we know that Immanuel is in fact "the same yesterday, today and forever." A thousand years hence Christians will rejoice in One who is truly "the everlasting Son of the Father."

The final name that Isaiah gave to Immanuel has wonderful overtones of promise; he is to be the "Prince of Peace." Wherever Advent is observed today believers give thanks that the birth of Jesus is God's own answer to the ancient prayer for the coming of peace, when "all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." (Isaiah 9: 5) And this will be a lasting peace; "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11: 9)

YOUR FAMILY BIBLE READINGS

Monday	Dec.	1.	"Have You No Faith?"	Mark 4: 35-41
Tuesday	Dec.	2.	Restoring Broken Men	Mark 5: 1-13
Wednesday	Dec.	3.	Holy Spirit Power	Acts 7: 14-24
Thursday	Dec.	4.	A Plea for Help	Mark 5: 21-24
Friday	Dec.	5.	Help Granted	Mark 5: 35-43
Saturday	Dec.	6.	Faith That Heals	Mark 5: 25-34
Sunday	Dec.	7.	The Great Creator	Colossians 1: 15-17
Monday	Dec.	8.	Sharing but Rejected	Mark 6: 1-6
Tuesday	Dec.	9.	A Preaching Mission	Mark 6: 7-13
Wednesday	Dec.	10.	Sharing with Compassion	Mark 6: 30-34
Thursday	Dec.	11.	Sharing Food	Mark 6: 35-44
Friday	Dec.	12.	An Apostle's Example	Acts 20: 17-21, 32-35
Saturday	Dec.	13.	Together Glorify God	Romans 15: 1-6
Sunday	Dec.	14.	Multitudes in Need	Matthew 9: 35-38
Monday	Dec.	15.	The Announcement	Luke 1: 26-33
Tuesday	Dec.	16.	Mary's Submission	Luke 1: 34-38
Wednesday	Dec.	17.	The Virgin's Song	Luke 1: 46-56

The Fact and the Fiction of Christmas

THE Santa Claus story is denounced by some people becaus they say we should not tell children things that are untru It is defended by others on the grounds that there is nothin untrue about unselfish giving, and that is what the Santa sto means. While the controversy rages, jolly Mr. Claus dominat the thinking of our small sons and daughters. And the youn moderns who denounced him a few years ago are busy findin red suits so that they may impersonate him for the toddle they did not have then.

Santa Claus is part of the fiction of Christmas. Childre have no trouble accepting make-believe people like Peter Pa or Donald Duck. They love Santa just as much when he treated as another delightful member of the land of "let pretend." They enjoy hearing the legend of Saint Nicholas. The are intrigued with the idea of playing Santa themselves. family that plans and sacrifices to give a gift "from Santa Claus to someone whose Christmas prospects are not too bright is family that understands Santa very well indeed.

Santa Claus is the fiction of Christmas; Jesus is the *fac* of Christmas. While they enjoy wholeheartedly the Santa gam Christian parents are trying to steer the thinking of their familie toward the real meaning of Christmas with questions such a these: What can we do to share our happiness with others? Wha are the church's plans in which we will all want to share? Ho can our decorations tell the story of Christmas? Do our greetin cards reflect the true spirit of Christmas? In what ways can w show our thanks to God for his first great gift to us?

Blessed is the family that celebrates the fact of Christma —and enjoys the fiction!

Shopping for a White Gift

WE have a ten-year-old friend who set off by himself las year to buy his gift for the annual White Gift service After much window-shopping he finally decided on a pair o woollen gloves.

"Are these the best you have?" he asked the clerk. "I'm buying them for a friend."

"He must be a very special friend," remarked the clerk "What is his name?"

"Oh, I don't know his name. I've never seen him becaus he lives across the ocean. Our teacher says he needs warm clothes. This might be his only Christmas present, you see, s nothing but the best will do," our small friend replied.

A Time for Prayer with Children

THERE are many delightful stories about youngsters i church. We like the one about Tommy's whispered quer while the congregation sat silently with heads bowed:

"What are they doing?"

"Sh! they're praying."

"With all their clothes on?"

Bedtime is certainly a good time for prayers. But there ar other appropriate moments, too. We'd like to hear of them with a view to passing them on to families who read this page

By way of a beginning, here's one practice that we know of in two homes, one with grade school, the other with high school youngsters. When they're all ready to go, mother is at the door. Heads are bowed. A very simple prayer is offered up

It takes only a moment. But it has become a meaningfu moment for parent and child. There's something "right" abou it, too. After all, the common "goodbye" is simply our modern contraction of a very ancient blessing, "God be with you."

THE MUSIC MAKERS' CORNER

UDYARD KIPLING spoke to us on a festival occasion. I don't remember exact words, but he did tell us to force selves to keep going when there is hing left but the will that says "Hold ' He looked at us through thick glasses he spoke, because his eyesight was kened by unkind treatment in a foster ne when he was a boy. He wrote a poem ed "If", which every Music Maker uld memorize. The fifth rule of our lge grows out of it: "I may become y busy, but I will not complain of being d." That tired feeling comes to girls dishwashing time, and to boys when re is snow to shovel. It goes away if r best chum comes for supper, or when go to Brownies or Cubs. Ever try king for several hours after you are posed to be tired? Peter, a nine-year-old , sold Scout apples around the town n 9 a.m. to 9 p.m. with time off for ls. He ran and walked miles, and ost made a record for salesmanship. At 5 mother found him asleep on the living room rug. When you are tired, curl up like a figure 6 and go to sleep. Don't complain about being tired.

New members of our Circle: David Wells (10), 52 Mitcham Drive, Toronto 14; Debbie Sharpe (8), Box 185, Pine Falls, Man.; Linda Mulner (11), Box 723, Taber, Alta.; Diane Harris (12) and her sister Patricia (8), Cold Springs, Ont.; Lynda Bitten (7), 420 Vincent Avenue, Victoria, B.C.; Stephen Houston (8), 120 Yorkminster Road, Willowdale, Ont.; Jane Thompson (15), 21 First St., Orangeville, Ont.; Carole Critchley (9), R. R. 1, Nanaimo, B.C.; Ruth Waddell (9), Roblin, Man.

Fred. J. Howard

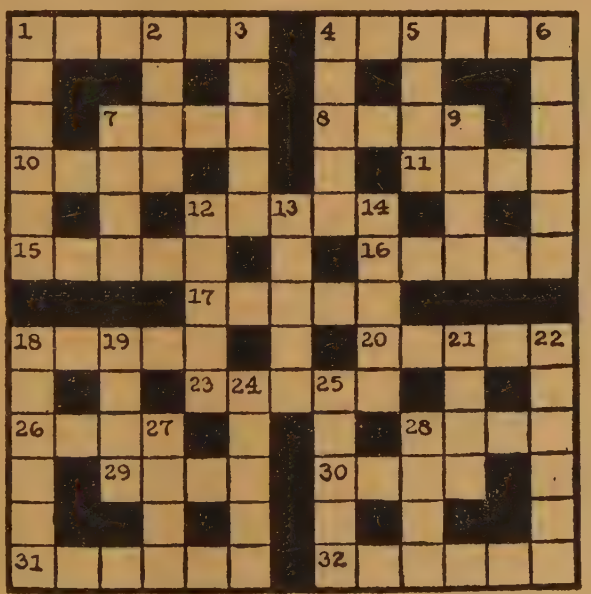
Sharing Christmas Plans

WE have just heard of a group of neighbours in a southern town who hold an annual pre-Christmas tea to which each woman brings at least one item which is part of the Christmas tradition in her home. They share ideas for holiday foods, unusual greeting cards, decorations, simple gifts, and meaningful family ceremonies. The party is held early enough so that everyone has time to work on some of the projects they discover.

* * *

We welcome your suggestions and contributions for these family pages. Send them to Mrs. Genevieve Carder, c/o THE OBSERVER.

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

. What priest built an altar according to all that king Ahaz had sent from Damascus?
. Who put away "the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem"?
. Note.
. Birds.
. Metal.
. Which of Laban's daughters was "tender-eyed"?
. Cut by striking.
. The man who thought king Ahasuerus "delighted to honour" him.
. Whom did Joab take by the beard with the right hand to kiss him, and then treacherously killed him?
. Who "was an hundred and twenty and three years old when he died in mount Hor"?
. To whom did God say, "In thy seed shall all the nations of the earth be blessed"?
. Who said unto Michal, "It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over Israel: there will I play before the Lord"?
. Monarchs.
. Who married Jezebel, the daughter of Ethbaal, king of the Zidonians?
. British military garrison in the Middle East.
. Dry.
. Vein containing ore.
. Who was diverted from Jerusalem by a present of the hallowed treasures?
. Who said to Saul, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry"?

DOWN

1. What boy was made king of Judah at the age of sixteen?
2. Who sent two disciples unto Jesus, saying, "Art thou He that should come? or look we for another"?
3. Inn.
4. Derides.
5. Who sent for David to quiet his evil spirit?
6. What king of Israel became a servant of Shalmaneser, king of Assyria, and gave him presents?
7. Bulb.
9. Bristle.
12. A slight meal.
13. "On par" (anagram).
14. Extremities of the arms.
18. What prophet lamented the invasion of Jewry by the Persians?
19. Expressive of grief.
21. See.
22. From what book of the Bible do these words come: "To the Lord our God belong mercies and forgivenesses, though we have rebelled against him"?
24. Perfect.
25. Strong winds.
27. Letter of the Greek alphabet.
28. Who "gave names to all cattle, and to the fowl of the air, and to every beast of the field"?

(Solution on page 30)

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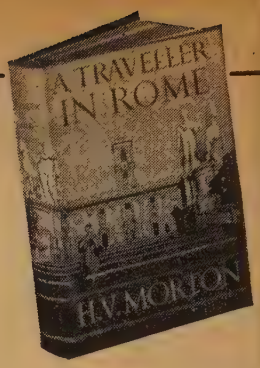

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Why does a member of the United Church when transferring membership to the Anglican or Lutheran have to be confirmed again by a bishop? Why not a mere transfer by letter?

A. Because these churches normally do not accept our confirmation. We accept theirs.

Q. Would the United Church approve of a minister belonging to a nudist club?

A. We think not. But we've never looked into this.

Q. Do you approve the playing of popular music on a church organ, in the sanctuary, whilst people are waiting, prior to retiring to basement for a turkey supper. I don't. Is it because I'm narrow-minded?

A. We're a bit narrow-minded on this one, too.

Q. Is it proper procedure for the minister to announce the Doxology by reciting "Praise God from Whom," etc., at the beginning of the service?

A. This "lining" of the hymns dates from the time when congregations couldn't read or couldn't afford hymn books.

Q. I heard a radio preacher from Michigan say that if one didn't believe in the literal Virgin Birth he couldn't be saved. Why?

A. We don't seem to know nearly as much about who can and cannot be saved as some of the radio preachers from the U.S.A. The Scriptures say "judge not that ye be not judged."

Q. The Moderator's picture on the cover of The Observer *prompts me to ask what is the proper way to wear a hood, over or under the bands?*

A. We're wearing them over this year.

Q. Should the Recording Steward in a Pastoral Charge of 250 families be the same man as the Secretary-Treasurer of the largest congregation in the charge?

A. There's no law against holding two jobs, but you must be short of men or something.

Q. If the Recording Steward and the Secretary-Treasurer of the central congregation is the same man should he keep separate books?

A. Yes.

Q. What do you think of using the church basement for community banquets, etc., when there is a good town hall for these purposes? Also who gives or withholds permission?

A. We think it proper to encourage a good wholesome social life within a church building. However, we note that sometimes women's organizations are so busy catering to community activities that they have little energy and time left to help carry on a full and balanced Christian education programme for the children and young people. It is the responsibility of the elders to assess all these things.

Q. Do the recommendations of the Session and the Committee of Stewards require to be submitted to the Official Board for ratification?

A. In the *Manual* you will find a list of the duties of each, and in the matters specifically assigned to one or the other it is not necessary to have them considered or approved by the Official Board. However, there are specific matters for the Official Board itself, one of them being "to attend to matters affecting the pastoral charge, not assigned to any of the other bodies," and also to attend to matters which involve the joint interest of the Session or Stewards, Trustee Board, or any two of them — Sections 86, 209, are very explicit. You may secure a copy of the *Manual* from your minister.

Q. What do we mean by Communion of Saints? Is it an intelligible thing?

A. A fellowship of God's children who live here and in the continuing life beyond the grave. It may not be intelligible through human reason, but is apprehended through faith.

Q. If an elder of the church attends Official Board and Session meetings regularly, but never comes to church except to serve the communion once in a while, what steps should the church or those in authority take?

A. He should be reasoned with kindly and firmly. Then you will have your solution — an ex-elder or a better one.

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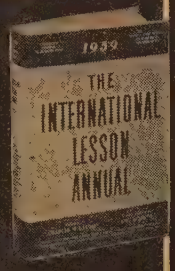

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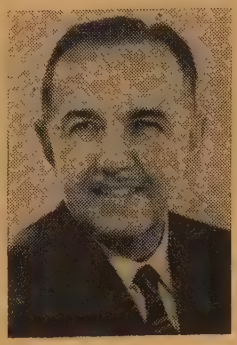
Book Reviews

Conducted by M. MACDONALD

The Chatterbox

FAVOURABLE reviews are appearing in the Canadian press on Dr. Da MacLennan's book, *Making the Most of Your Best.* The Rev. R. C. Chalm reviews it in this issue in his article on the new religious books. It took almost all of a week-end's spare time to read the 5 Anniversary edition of *The Christian Science Monitor,* an amaz editorial feat. In a boxed feature, *World Reading Taste,* discovered that the Bible is a best seller in the Netherlands, United Kingdom, Germany and the United States. . . The J. Phillips' translation of *The New Testament in Modern Engl* (Geoffrey Bles, Ltd., Collins, $6.00) is now available. It compri the four books already published, all completely revised. . . T book shelves are piled high with new books for review. In next issue *Antarctica,* the story of the Fuchs, Hillary expedit will be reviewed by Dr. George Tatham, Professor of Geograp the University of Toronto, and the Editor will tell what he thi of Pasternack's *Dr. Zhivago.*



Dr. MacLennan

Two Novels

Reviewed by Dorothy Dumbrille.

Blackwater

By H. L. Tredree. (Copp Clark.) $2.75.

In November, 1918, the *Discoverer,* a Commissioned Escort Ship, was enroute from the United Kingdom to Canada, when she picked up a message of distress from the *Normandier,* who reported herself in difficulties because of the onset of Blackwater Fever which had laid low almost all her crew.

This is the story as told by the now only surviving member of that crew, H. L. Tredree, Marconi Operator First-Class. He and one other survived and he never went to sea again. He is now living at Cardiff, South Wales.

The thing which impressed me most was the gentle kindness and heroic simplicity showed by a crew of seamen who were unusually rough and crude. In the crisis they rose to almost Christ-like submission and gallantry. They were brutal and foul-mouthed, yet endured appalling conditions. The author writes, giving us no doubt as to this crudeness, never stoops to the usual foul details in which most sea stories are wrapped; yet his story is one of the strongest and best sea stories I have ever read. And it is a true story, as evidenced by the photographic copies of extracts from the Log of the *Normandier.*

There is no lack of humour, in spite of the grimness of this factual tale, and there are countless dramatic incidents; indeed from the moment of the ship's first indication of tragedy, one event follows another with great swiftness and dramatic force. I think Tredree felt impelled, however, to put down his story, now that he may view it from a distance, because of the supernatural or rather spiritual happenings at the climax, which he tells us are still the most important events in his life. Most certainly they ring true, although they cannot be explained in any way other than by intervention of God. They happened when he faced death, alone, and under the m terrible circumstances imaginable, so m do much to establish faith in the hearts many readers. A wonderful story.

The Land God Gave to Cain

By Hammond Innes. (Collins.) $3.5

Ian Ferguson is called home at the dea of his father and finds he has died of sho because he has taken a mysterious messa over his radio which becomes the key t grim mystery surrounding the disappearan of a geological party lost in Labrador fi years ago. Ian's father was an invalid a because his radio was his only amuseme and enjoyment he spent all his time w ear-phones on. He picked up the messa 2,000 miles away, in England, and becau his father, Ian's grandfather, had died the area in a rather mysterious manr comparative to that of the men now thou dead in that grim land, he immediat connects the story and realizes its imp tance. However, he is dead before I reaches home and so Ian has nothing go on but faith in his father's ability a insight, to find out the whole story of grandfather's tragic end and the connecti it has with the present; a story which w shocking enough to cause his father's he to fail when he heard it.

Nobody will believe Ian's story, but persists and the tale of this persistency the theme.

The scene is around Seven Islands the St. Lawrence and in this interesti setting Hammond Innes gives us a splen idea of the Labrador plateau and t unmapped interior. He travelled by ae plane, helicopter, open track motor, jee and on foot to get his material, over 4 miles of the railway built to link the ir ore deposits of Knob Lake in the Nor with the St. Lawrence River. "T grimmest, most desolate country I ha ever been in."

This book, like others by the author, entirely clean and wholesome, althou written in an atmosphere where there

ty of opportunity to be otherwise. His el novel, *The Mary Deare,* which ds out in my memory as an example of wholesomeness and yet holds strength impact, was the choice of both the rary Guild of America and the Dollar k Club. He is a prime story-teller.

out New Zealand

e in a Lonely Land

y Rosemary Rees. (Clarke, Irwin.) 3.25.

Irs. Rees is a well-known author of love ies in her native New Zealand. This is, ar as we remember, the first time a of hers has come to this reviewer. technique is more English than Amer-, but the story is entertaining, and gives eat deal of information about the life hat country about half a century ago. oung English governess coming out to e her living falls in love with her loyer's son. The course of their true does not run smooth, but all ends ily.

ther to the Enemy

y Bart Spicer. (Dodd, Mead.) $4.50.

eviewed by A. J. Wilson.

When Benedict Arnold, a brilliant general the American revolutionary army, ched sides during the conflict and rned to the British forces, there was t consternation among the Americans. soldier, it is recorded, crossed the ny's lines to bring Arnold back to the he had deserted. *Brother to the Enemy* fictional account of the soldier's experi-es. It is an adventure story with plenty ction, midnight rides, spies and counter-s, boisterous tavern scenes, and an asional murder. It reflects accurately conditions prevailing in A.D. 1779. re is a love story in it, too, and the is somewhat of a surprise. A good y, well told.

mous Scrolls

re Light on The Dead Sea Scrolls

y Millar Burrows. (Toronto: Mac-illans.) $7.25.

eviewed by R. B. Y. Scott.

ow that the high tide of public excite-t about the Dead Sea Scrolls has ed, this book will probably not be the -seller which Burrows' earlier book In that book the story of the original overies was told with sober exactness, in the sequel the reader is brought up late to October, 1957. It is a solid and ful treatment of the subsequent finds ch were as important, if not as sensa-al, as the earlier ones; and also a survey he scholarly discussion which has begun et the Scrolls in their proper context perspective.

When the earlier book was written only of the Qumran caves were known; rows recounts the four small finds of 5, and the important Cave XI with its almost complete scrolls located in 6. He gives a full account of the five paigns of excavation of the Qumran dings, and of what these have disclosed ut the life of the sect which occupied them. A translation is given of the non-Biblical texts which have been published since 1955. The most important of these are the Genesis apocryphon with its expansion on the Biblical text; the Rule of the Congregation with its directions for conduct of the sacred meal; and the "Pesher" or "interpretation" of Nahum which provides the first specific references to historic individuals.

In his review and appraisal of the scholarly debate Burrows gives particular attention to the bearing of the discoveries on Christian origins, and particularly on the question of the uniqueness of Jesus Christ. Point by point, he demonstrates the failure of the sceptical attempt to exhibit Jesus as a mere reflection of the Qumran Teacher of Righteousness. The Scrolls throw much welcome light on the New Testament, but they do not approach, much less discount, its central affirmations.

This book will be indispensable for serious students of the Scrolls, and is not too technical for the intelligent general reader. The author has regretted the omission of an index from his first volume, and has added here an index to both volumes.

Biblical Themes

Maud and Miska Petersham have brought out four titles for children 8-12; *Moses; David; Ruth; Joseph and His Brothers* (Brett-Macmillan, $2.50 each). This is a new edition of the stories from the Bible text. Every page has colourful illustration to help in understanding. . . *Prayer for a Child* by Rachel Field, awarded the Caldecott prize for 1945, is now in its fourth edition. While written particularly for Hannah, this prayer with words and corresponding pictures on every page belongs to every little boy or girl. (Brett-Macmillan, $2.50). . . . *Fairest Lord Jesus* by Frances King Andrews (Broadman, $3.00) calls forth exclamations of delight. It is the story of the life of Jesus for children six and up. The text is simple, reminiscent of the beauty of the King James' Version of the Bible. The John White illustrations have oriental warmth and colour. It is the kind of book children will touch softly. . . *Hands, Hands, Hands* by Harriet Van Meter (Ryerson, $1.75). Dr. Arnup says this is a book for mothers and those teachers who have to do with very little folk. It is designed to give them an effective way of introducing to children the idea that God loves them. There is just enough letter-press—and music—to point up the illustrations. Photographs and music are by the author. . . Elizabeth Coatsworth has written another book for children. *The Peaceable Kingdom* (McClelland & Stewart, $3.00) consists of three poems based upon Biblical themes. We see animals travelling over burning sand through heat, wind, rain and thunder storms as they hurry towards the Ark. In the second, children will realize how weary the Child and His parents must have grown as they travelled into Egypt. And the last poem is about "you", and you

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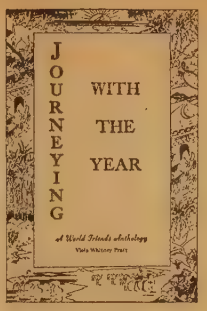

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travel into the forests and all the birds and beasts are friends of yours and of each other. It is a lovely book for the individual child, for the home or the church school library.

Adventure for Teens

Helen Wilson found in *Algonquin Adventure* by Ronald J. Cooke (Ryerson, $3.50) that there is no romance, no lengthy descriptions, no history—just pure adventure. Whether the story be within the realm of possibility makes no difference. The rugged, sparsely settled wilderness of northern Ontario makes an excellent setting for fur thieves, treacherous canoe trips and a lost mine. Young boys will enjoy its thrills and hints on survival in an uncivilized wilderness. . . *The Treasure of Ur* by Marianne MacDonald (Macmillans of Canada, $2.95). Dr. Arnup says about this book: "A year or more ago in these columns I favourably reviewed *Smugglers' Cove* by the same author. About all I need add here is that Miss MacDonald has done it again. This is another mystery story for young people. Like its predecessor it has much to do with the sailing of small boats. The scene, however, shifts from the Nova Scotia coast to the fens of England's Norfolk, on the shore of the North Sea. Action begins with a theft from the British Museum which four teen-agers help to solve. In the process they have a lot of interesting adventures and get themselves into some extraordinary predicaments. Nancy (14) says it is a good book. I agree."

In London Town

The Yellow Hat by Nancy Faulkner (Doubleday, $3.50). The Yellow Hat flaunts its feather through the confusing crowds of 14th century London, which the author makes very real. Adam, the man from Kent having come up with the serfs under Wat Tyler, remains in the capital to find his freedom, discovers Kate and reading at the same time. Both come under the influence of the chubby, gentle poet Geoffrey Chaucer who is able to make good things happen. Any teen-ager interested in history will find this story fascinating. There is a love interest, too.

Dale of the Mounted; Sub-Hunt by Joe Holliday (Thomas Allen, $1.50). Of this book Dr. Arnup says it is another of the well-known adventures of Dale of the R.C.M.P. Although only 160 pages long, it is really two stories in one. There is Dale's adventure in hunting the sub, but woven in with it is an authentic and very informative account of all the government does for the fishing industry by way of promotion, protection and research. The story has two settings also; half way through the reader is abruptly whisked from the Atlantic to the Pacific coast. This gi the author an opportunity to continue instruction on how the Department Fisheries cares for the enterprise, bu lays upon him the necessity of providin new adventure for Mr. Dale. However proves equal to the demand, but in d so drops his title and shows no connec between the two stories, all of which somewhat confusing.

For Children

Helen Wilson reviews more books.

The Wonderful Egg by Dahlov Sp (Doubleday, $2.75) is a wonderful b on dinosaurs, easily read by 10-year-o but fascinating for all ages. The il trations, sometimes a double page, an startling blue will enthrall the young rea . . . *Hoofs, Claws and Antlers* by Ha McCracken (Doubleday, $3.00) is beautiful book. It contains simple accurate descriptions of 14 of the m common of our larger animals. The ill trations are superb, some full page an colour. It could be enjoyed as a pict book by young children, but older b and girls 10-12 would thoroughly enjoy story accompanying each animal. . . *Crab with the Golden Claws* and *K Ottokan's Sceptre* by Hergé (Ryers $1.75 each) are good clean, colou adventure comics. They deal with Europ places and political situations and theref while popular with children on the c tinent, would probably be unfamiliar not appeal to Canadian boys and girls.

Folk Tales

Margaret Wilson writing of *The Gol Phoenix* by Marius Barbeau and re-t by Michael Hornyanski (Oxford, $3. explains that they are fairy tales wh have been told and re-told for three h dred years to French Canadian children Quebec. They are new, humorous and liv and will captivate all English speak readers who enjoy fairy tales, young or

A Picture History of the United St of America by Henry Steele Comma illustrated by Clarke Hutton (Oxfo $2.75). A legitimate complaint of the pe in the United States is that Canadians not know anything about their hist Here is a remedy. A companion to excellent *Canadian History* Oxford bro out last year, this is a concise, sympath outline of the story of a great country; growing pains, the wars it fought, the m who helped it succeed—all told in cl readable type and colourful, authen pictures. No Canadian parent would qua with the way in which the history of Revolutionary War is written, nor find fa with the straightforward account of progress of this most powerful nation.

bout People and Places

ldlesex Wants a Million

he Moderator flew in from Winnipeg—re the Presbytery is in the midst of ing $2,000,000—to London, Ont., where :o $1,000,000 is being sought for expan- in Middlesex Presbytery.

he Rt. Rev. A. J. MacQueen arrived in time to catch the end of the pres-ry's loyalty dinner sponsored by the ls Organizations of Canada. It was a acquainted gathering of nearly 400 esentatives from 91 churches in the bytery.

Vith the help of Wells, the presbytery hopes of completing a canvass for a imum $750,000 by the end of November lthough no one has actually breathed figure as an official goal. But before the iering adjourned, it was announced that ady $383,000 had been pledged by six rches.

irst-St. Andrew's Church in London—Moderator's own church — headed the with a pledge of $150,000, and a second e London church, Metropolitan United, ged $125,000.

he pledges vary according to the size church and the commitments it already s at the time of a fund-raising drive. inson United pledged $50,000, Dundas tre $40,000, Byron United $15,000, and h Park $3,000.

fter the meeting a delegation from borne St. United Church approached the d table with news that they were willing pledge $60,000 but no one had asked n before the dinner so the pledge was actually signed.

aid James C. Johnston, President of lls, "The exciting thing about a campaign this is to see how a whole presbytery raise its sights and see what really can done when you set your mind to some-ng. Last June, the whole of London nference couldn't see where they were ng to get $50,000 to build a Christian tre at Western University. Middlesex sbytery said, 'we can't be expected to put up because our children are living at ne and don't need to rely on the univer- for religious guidance.' Essex wanted ut up something at Assumption because ny of their children went there. Now, see, a single presbytery has pledged ost $400,000."

Middlesex Presbytery is seeking funds for t specific undertakings: church extension, Christian centre at the University of stern Ontario, improvements at Five s Christian Workers' Centre, maintenance of television contracts, a new music ding at Alma College, a substantial gift the Missionary and Maintenance Fund the church, funds for the Laymen's ndation, and money to build a teen-age p to be known as Camp Kee-Mo-Kee.

ast July a team of 13 Wells representatives converged to make a close-study survey the 45 pastoral charges of Middlesex sbytery. Examining the weekly givings ll the churches they uncovered the fact fewer than 100 people in the presbytery e giving as much as $8 a week to the rch and 59 per cent. of the United rch people were giving less than 25 cents eek to their church.

.D. on Labour

he **Rev. David F. Summers,** minister of Carleton Place (Ont.) United Church, received the Doctor of Philosophy ree from the University of Edinburgh his thesis on the Labour Churches, 1890-1910. A graduate of St. Andrew's College and the University of Saskatchewan, Mr. Summers did post-graduate work at New College, Edinburgh, 1951-1954, and from January to March, 1958.

The Church and Red Cross

A **Midland (Ont.) inter-church group** of men and women interested in becoming "Friendly Visitors" to older people in homes and institutions, are taking a two-session course sponsored by the Church and Red Cross. The first session deals with the needs of older people and how they can be met; the second on attitudes towards these people and friendly services that may be rendered. This service is available to any Ontario group and may be arranged through Miss Hope Holmstead, Ontario Division, Red Cross, 460 Jarvis St., Toronto.

15 Influence 2,500

Fifteen women from overseas were easily visible among the 2,500 Americans at the Eighth Assembly of United Church Women at Denver, Colorado. Their colourful costumes were eye-catching; their personalities vibrant; their message so significant that it was influential in decisions supporting human rights, controlled nuclear weapons testing, the endorsement of a UN peace force or observer team, and the revision of U.S. foreign policy in many areas.

The 12,000,000 Church women represented at the meeting will urge a national conference on integration immediately, more effective enforcement of civil rights legislation by the executive branch of government, and will tackle present and future legislation dealing with employment with a view to protecting "the fundamental needs and rights" of all workers.

The visitors came from Nigeria, Bogata, Ghana, Ceylon, Singapore, Samoa, Jamaica, Indonesia, India and Pakistan. The most striking was the Princess Rajkumari Amrit Kaur, New Delhi, first and only woman member of Prime Minister Nehru's cabinet, and Minister of Health until last year. A devout Christian, her spirituality shines through the beauty of her face. She is a gifted speaker, one of the best broadcasters in India and a natural on American T.V. World Day of Prayer offerings paid her expenses to the United States.

Mrs. William S. Terrell, West Hartford, Conn., is the President of the United Church Women for the next three years.

New Lord's Day Man

The **Rev. C. A. Hill,** a Baptist minister, has been appointed field secretary in Manitoba and Saskatchewan for the Lord's Day Alliance. His services are available to all churches within the area. His address is Suite 11, Bellcrest Apts., 72 Lenore Street, Winnipeg, Man.

Memorial at Beamsville

Albright Gardens, a community near Beamsville, Ont., for retired United Church ministers, has a new memorial flag pole and flag. It is in memory of Fred Albright killed at Passchendaele, in World War I, and Bruce Albright, his nephew, killed in an air raid over Essen, Germany, in World War II. Mrs. F. S. Albright, London, the donor, raised the flag, and the Rev. C. R. Albright gave an address. The West Lincoln Branch of the Canadian Legion took part.

Two Churches Dedicated

Completed last month well ahead of schedule, **Carman United Church,** Sardis, B.C., was dedicated in a ceremony conducted by the minister, the Rev. Roy Goodall, assisted by Presbytery and Conference representatives.

Dedicated last month, the new **St. Andrew's Church,** Bow Island, Alta., costing $55,000, replaces the old St. Andrew's in which Methodist and Presbyterians united 10 years before Church Union.

Questions Everyone Asks

Questions asked by "the man in the street" form the theme of special Wednesday night meetings at **Bathurst St. United Church, Toronto.** Last month Controller Mrs. Jean Newman and Dr. J. Finlay of Carlton St. Church led discussions on "Christians in Politics" and "All Alone in a Crowd." On December 3rd, Mr. W. L. Sandham, production manager of the Hayes Steel Co., St. Catharines, and Mr. Murray Cotterell, United Steel Workers of America, will

R.N.S. Photo

Daw K. Khin Khin, Burma, high school principal; Princess Rajkumari Amrit Kaur, Indian M.P., and Mrs. Iris W. King, mayor of Kingston, Jamaica, meet in Denver, Colorado. *(See story "15 Influence 2,500")*

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discuss "Unemployment—everybody's business," and on December 10th, the Rev. C. W. Krug, a marriage counsellor, will lead a discussion on "God in Your Home."

Dorey Follows Davies

Former Moderator, The Very Rev. George Dorey was elected President of the Canadian Council of Churches, to succeed the Rev. Emlyn Davies, whose opening address was a highlight of the Council's biennial meeting in Winnipeg.

The ecumenical movement presupposes unity, Dr. Davies said, but the very presence there of denominational representatives was testimony to the existence of many churches in Canada. He called for reformation within the life of the Church, and spoke of the constant need for conversations in the interests of theological truth.

Dr. Dorey

Secretary, the Rev. W. G. Gallagher reported on growing activities — 30 projects, 13 of them new—referring particularly to the inter-church conferences on overseas and home missions; Christian education; interchurch aid, theological education, extension, international affairs. The annual chaplaincy retreats continued, and the Frobisher Bay Work Camp was started.

There is no place for the denominational chaplain on the university campus, a three-year survey showed. There should be a united approach with all communions functioning as a team.

There are now 5,443,000 children under 15 years in Canada, the Department of Christian Education reported, with more than 3,190,000 in the nation's schools and at least 2,000,000 of pre-school age, yet less than 1,400,000 are enrolled in Sunday Schools.

Protestant churches contributed $397,380 in two years through the Canadian Council for Interchurch Aid and Service to Refugees.

The Council urged the Canadian government to press for the development of nuclear power for peaceful purposes only. Although officially refusing to urge diplomatic recognition of Communist China, it expressed deep concern about the unsatisfactory position of China in the community of nations.

Presbyterians Honour Cousland

Emmanuel College Principal, the **Rev. Kenneth J. Cousland,** received the honorary degree of Doctor of Divinity at the recent centenary Convocation of Knox (Presbyterian) College, Toronto.

200,000 Alcoholics

Canada is rapidly becoming one of the most alcoholic of nations, Dr. Watson Kirkconnel, President of Acadia University, told 200 delegates to the National Conference of Canadian W.C.T.U. "While we consume only 70 per cent. as much beer as Great Britain, we drink 25 per cent. more w and nearly twice as much spirits," he sa "The number of drinkers in Canada h risen to 75 per cent. of the population 1956, compared with 59 per cent. in 19 In the U.S., on the other hand, the drink population had declined from 67 per ce in 1945 to 55 per cent. last year. Cana now has 200,000 alcoholics," he said.

A Church in Paradise

The 20 families in the settlement **Paradise** on Notre Dame Bay, Newfou land, proudly opened and dedicated th lovely little white church recently. T cost of $7,000 was made possible by a sm grant and a loan from the Board of Ho Missions, voluntary subscriptions and f labour. Rev. Maxwell H. Dawe, Superint dent of Home Missions, officiated, assis by leaders of the Grand Falls Presbyt and Mr. Ambrose Newbury, lay minister the Point Leamington Charge.

Addition Honours Elder

Miss Robina Duffin laid the cornerst of an addition to the sunday school hall the **Grantham United Church, St. Cathi ines, Ont.** The ceremony was conducted the minister, Rev. Matthew Taylor, a neighbouring ministers, presbytery and lo officials assisted. The building is named George Fraser Bldg. for the active 91-ye old senior elder of the congregation w was honoured following the ceremony by birthday supper. Plans are now under w for the erection of a new sanctuary whi is being financed by the sale of bonds.

Hymnary for Blind

The John Milton Society, publishers religious literature for the blind, has broug out a volume of 100 hymns for worsh These are ones commonly used in Sund morning services. While the volume is lar it is not too bulky to be carried. The chan are good for one or two of the hymns us to be found in this book which contains t text and melody in braille. The hymn bo is sent free to any blind person who reque it. Churches who wish to present their bli members with one usually send a donati of $2 which is less than cost. Requests m be made to the John Milton Society, 1 Fifth Ave., New York 10.

Church Loses Veterans

Mrs. Thomas C. Buchanan, widow of pioneer Methodist Superintendent of M sions, died in Edmonton, Alta., Oct. 24 in her 101st year. She and her husba went West 75 years ago and played important role in the extension of t church, as well as in the establishment Methodist colleges in Manitoba and Alber Judge Nelles Buchanan, Edmonton, one her two sons, is active in United Chur courts.

Rev. George Bryant died at Bridgetow N.S., October 20th. Received into the mi istry in 1907, his work was on Nova Scot charges. He retired in 1934.

The **Rev. William G. Colgrove,** 86, di in London, Ont., October 26th. Followi

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> *"I give to The United Church of Canada the sum of..... dollars for Home Missions."*

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retirement he became a lecturer in astr
omy at the University of Western Onta
and invented much of his demonstrat
equipment, as well as laboratory appara
for the science departments. He also wr
poetry and religious-scientific articles.

Mr. A. W. Irwin, first treasurer of
Saskatchewan Conference, continuing for
years, died in Victoria, Oct. 18th, aged

Rev. Frank Hoffman died at Victo
B.C., Oct. 29th. He was ordained in 19
retired in 1945, and served the church
Eastern and Western conferences, work
with the Hungarian congregation at Sas
toon. . . **Rev. Gordon Wm. Gardner** d
Nov. 6th. He was ordained in 1925
served in the central conferences, be
minister at Tottenham, Ont., when he d
. . . **Mrs. Sybella Walden,** wife of the
Rev. Albert Walden, died at Chatham, O
Sept. 16th. . . **Mrs. Jessie M. Brown,** w
of the late Rev. Asa I. Brown, died Octo
23rd at Lachute, Que.

Japan Celebration Here

Dr. Sadachi Takagi, former Profes
of Psychology, Imperial University,
President of the Tokyo Woman's Chris
College, in America to mark the 40th an
versary of that institution with Canad
and American church groups which supp
it, was guest of the Dominion Board of
Woman's Missionary Society. He met
Overseas Committee, missionaries
scholarship student graduates from Jap
Canadian educationists and psychologi
and members of the Japanese Consulate
Trade Centre.

Negroes Elect Woman

The British Methodist Episcopal Chu
in Canada (Negro) elected the **Rev. Ad
Aylestock** as General Secretary at the rec
Niagara Falls meeting. The first wom
ever elected to an executive office in
church, Miss Aylestock was ordained se
years ago and is now minister of the B.M
churches at North Buxton and Chatha
Ont.

Vases Honour Dr. Wallace

St. Paul's Church, Cochrane, Ont., h
a memorial service for the late Rev. Arc
Wallace, D.D., former Associate Editor
Sunday School Publications who was th
first ordained minister. During the serv
the minister, Rev. G. S. Stephens, dedica
two brass vases, a memorial gift from
Friendship Circle.

Busy in India

The **Rev. Professor John W. Grant**
Union College, B.C., while visiting profes
at the United Theological College, Ban
lore last year, went to the United Chu
mission at Indore, made contact with ot
churches, was a leader at the triennial c
ference of the Student Christian Movem
of India, Pakistan and Ceylon and an
credited visitor at the Synod of the Chu
of South India.

Served Two Church Boards

Mr. Kenneth G. Partridge, Q.C., 48, P
Credit, Ont., lawyer, active church laym
and Rotarian, died on Nov. 11th. He wa
member of the Board of Home Missions a
its Executive, former member of the Bo
of Evangelism and Social Service, a co
missioner to General Council and mem
of the new Church Headquarters Build
Committee.

WORLD CHURCH NEWS

issionary Moderator

The Church of Scotland is to have a ssionary Moderator next year. Seventy-ar-old **Rev. Robert H. W. Shepherd,** rmer President of the Lovedale Missionary stitution, now pastor of two small con-egations at Alice and Fort Beaufort, will the first Moderator from Africa since 22.

.C.C. Head Passes

While the attention of the world was on ly and the Pope's illness, death came ietly on October 3rd to **Dr. George nnedy Allen Bell,** retired Anglican Bishop Chichester, honorary President of the orld Council of Churches. Dr. Bell will remembered for his constant warnings the House of Lords against "revengeful" d "obliteration" bombings during the ar. In his last public address at the 10th niversary of the World Council of urches last August, he urged it to con-ue to "build a bridge over the abyss ich separates nations" and all to work ward "visible unity of the whole Church Christ."

omen in the Pulpit?

The Church has capitulated. The Swedish ksdag had already voted in favour of the dination of women in 1957 when the eneral Assembly of the Church voted -36 against it. Now, at an extraordinary ssion, the Assembly accepted the Govern-ent proposal which means that ordination women will become effective January 1, 59. If the Church had again exercised veto power, a constitution revision for olition of the privilege would have been bmitted to the Riksdag. An objectionist oup of ministers and laymen is expected use persuasion on Lutheran pastors not co-operate with women ministers even it means breaking the law.

illing Empty Churches

The main reason for the success of the eaching - teaching - reaching missions in ling the once nearly empty Norway urches is the visiting of the homes by ained callers. Disturbed by the situation at existed, 3½ years ago the Norway urch requested help from the daughter vangelical Lutheran Church in America hich sent over three leaders trained in angelistic methods. While the missions ve been particularly effective with older ople, Norwegian leaders claim that now e most pressing problem is to interest ung people in the Church.

n Ministers' Salaries

Another fallacy has just been exploded. recent survey of ministers' salaries in nine rge Protestant denominations in the U.S. ows that the impression held by so many urch members that salaries of clergymen re augmented substantially by extras, is not ue. Although allowances for housing and uto travel, plus fees and gratuities average total of $1,468 per year, the report states at professional expenses run into a heavy ercentage of income. The fact is ministers o not receive adequate reimbursement for ar expenses. The average travelling allow-nce is under $300.00 a year. Less than wo-thirds of the ministers surveyed get any avel allowance whatever.

The average cash salary of ministers in he United States now totals $4,432 annually or a 60-80 hour week. The survey, carried ut as part of an examination of the role of the church as employer, money raiser and investor, was based on a questionnaire. New England ministers are the lowest paid, receiving $4,018 per year. This is $400 less than the national average and $360 less than is paid anywhere in the South. The south-west states pay the highest compensation, averaging $4,911 annually, while the indus-trial north Atlantic region ranks second, with ministers' salaries averaging approxi-mately $250 lower, or $4,654 per year.

Examining the churches' policies towards its ministers, the study comments that "the cash salaries paid to ministers . . . are indeed a weak spot in the churches' economic practices." It adds that . . . "a pertinent consideration regarding salaries should be what the congregation considers the accept-able scale of living in its community."

Won't Change Constitution

With a greater margin of disapproval than on the last vote, **the Protestant Episcopal Church** in the United States has rejected a proposal to change the constitution to "lay person" instead of "lay-men" thus allowing women to serve in the House of Deputies. More laymen were opposed than clergy in the Anglo-Catholic delegations. It was rather ironical to note that the vote was taken after the deputies learned that the women had raised over 3½ million dollars during the past three years for the overseas missions programme.

Lawrence Was Right

In 1912 the famous Lawrence of Arabia identified a discovery in the Negev desert as the Biblical site of the fortress of Rehoboth, but he was unable to confirm his conclusions because of inability to date pottery fragments found in the vicinity. This can now be done and Dr. Nelson Guleck, President of the Hebrew Union College - Jewish Institute of Religion, has announced that Lawrence was right. Dr. Guleck in his work in the area found the important Jewish caravan highway in the Holy Land known as the Way of Shur, guarded by two Judean fortresses overlooking the valley of Rehoboth.

The Racial Problem

Special prayers for a Christian solution to the racial problem in South Africa were given for the second year in Protestant Episcopal churches in the United States. These are sponsored by the Episcopal Churchmen for South Africa, a lay group formed to assist the Anglican Church of that country in its fight against the govern-ment's apartheid policy.

For and Against

After four years of censorship Uruguay has seen the Martin Luther film. In Monte-video, attendance was much larger than expected and it was hoped to continue the film for two weeks. In Kenya, however, the

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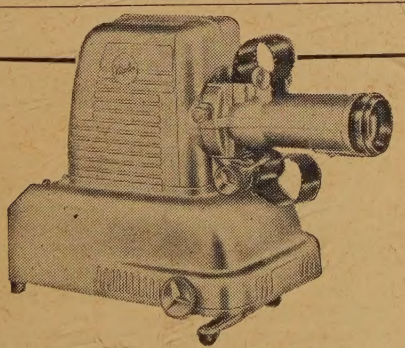

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government censorship board has banned the showing on the ground that it might have unsettling effects on primitive audiences.

Changing Youth

A great change in American Christian youth in recent years was noted by World Council Secretary Dr. Visser 't Hooft in an address to Protestant leaders in Latin countries. "They are beginning to demand a Christian message centred on Christ and the Bible," he said. "Twenty years ago Soren Kirkegaard, Protestant religious thinker and writer (1813-1855), was practically unknown in the United States except among theologians. Today you can buy copies of his works for 25c. at the drug stores."

50 Years at Home

Marking 50 years of Home Mission work in the American Protestant churches, the National Council of Churches' special division at a recent meeting looked at the past, and faced the problems likely to arise and the tasks of the next half century. Delegates were addressed by Dr. R. L. Shinn, Professor of theology at Vanderbilt University Divinity School, Nashville, setting forth the theology on which the future mission of the Church in the United States may be founded, as well as by experts in the fields of social and religious development. Among subjects discussed were migrant ministry, Indian work and extension services.

Won't Ordain Women

Despite the fact that nearly one-third of all Lutheran Theological students in Finland are women, the Church has rebuffed efforts to ordain them as fully qualified ministers. A special committee will give further study to the matter, though one qualification remains. The eligible women would be ordained by bishops as "curate" or "vice pastor" and would be permitted to engage in all congregational duties but administering the sacraments, with the exception of communion to persons in hospitals and prisons.

Train T.V. Padres

Anglican clergymen in the British Isles are to be trained as **"television padres"** under a new programme approved by Dr. Geoffrey F. Fisher, Archbishop of Canterbury. He has arranged for Dr. William D. L. Greer, Bishop of Manchester, to handle all details of the programme which is to be worked out by Associate British Cinemas Television, Ltd., independent television programme contractors for the Midlands and the North. Their duty will be to develop new T.V. personalities among clergymen. It is expected that once the programme is under way, increasing numbers of clergymen will be available to make regular appearances and more new faces will be introduced to television viewers.

Urges Applied Christianity

Chairman Samuel J. Patterson, Jr., of United Church Men, stated emphatically at a recent board of managers' meeting that church men in the U.S.A. "have no choice except to unite." Unity in men's work is essential, he contended, if church men are to become instruments of Christian influence. Dr. E. Dahl, president of the National Council of Churches, of which United Church Men is a department, urged that Protestant men "bridge the gap between the way the Gospel is preached and the way it is applied. "The main work of the lay man," he said, "is not that of church usher or chairman of the official board, but rather to "take the faith of the church into the working world."

New Ways on Campus

American Baptists have launched an experiment in **student evangelism** to be carried out on 10 college and university campuses during 1958-9. This is part of the first year programme of evangelism of the American Baptist Convention. Efforts will be made to work with the community in which a school is centred, with students, faculty and administrators. New techniques in campus evangelism will be tried out, and a continuing programme established.

A Lemon for Teacher

The African children use lemons as counters in the little grass school rooms in Angola. Writing of a conference in the Cambia Pastoral Centre, missionaries Elizabeth Utting and Margaret Dawson tell of taking with them from Dondi five young teachers. Louisa, Celeste and Rhoda, Beatrice and Percinda prepared the grass school rooms — four grass walls open to the sky — ready to receive the children. Logs on the ground made seats for the youngsters, boards supported on adobe bricks were placed for the older students, a tiny stool for the teacher, slates which the pupils balanced on their knees, and piles of lemons. Each of the five demonstrated to the would-be-student-teachers how little children can learn if they are taught properly. There were first, second and third grades.

Ottawa Spotlight

When **Mr. Davidson Dunton** was installed as president and vice-chancellor of Carlton University at a special ceremony last month in St. James United Church, Ottawa, the **Rev. W. T. R. Flemington,** president of the United Church's Mount Allison University, was present in his capacity as chairman of the National Conference of Canadian Universities.

A'Rocking and A'Viewing

The "Sigma-C" boys of Teeterville (Ont.) United Church decided to "say it with a television set" to their minister and popular leader, the **Rev. R. J. Weston.** The four boys composing the finance committee were amazed at the response of the three appointments and the community. They bought not only a T.V. set but a platform rocker and hassock and flowers as well. The presentation was made following a barbecue in the back yard of the manse.

Professors on Preaching

An induction ceremony was held by Victoria University, Nov 21st, in the Lecture Hall of Emmanuel College, for the **Rev. Greer W. Boyce, S.T.M.,** Assistant Professor of Homiletics and Pastoral Theology, and the **Rev. George A. McMullen,** Professor of Public Speaking.

MacLEOD OF IONA

(*Continued from page* 10)

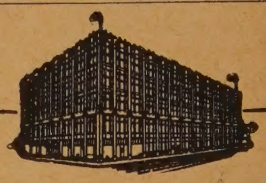
who now live in housing estates that have sprung up since 1945.

The measure of his important contribution to contemporary thinking about the Mission of the Church may be seen in a review by Father Trevor Huddlestone of MacLeod's latest book, *Only One Way Left*: "Every Christian should read this book. If it leaves him still in his armchair sucking his pipe or dozing by the fire, then let him say to himself: 'I'll be damned.' He will." ●

EAST MEETS WEST

(*Continued from page* 15)

Friendship House is apt to become a h away from home not only for Asi Africans and Europeans, but for Canad —girl secretaries living in Ottawa who it impossible to make a trip home so c around to help entertain those from fa lands. Gathering around the piano to carols, joining in putting up the decorat or the Christmas tree, people from world over catch the spirit of the g Christian festival at Friendship Hous and whether you are a Christian o Moslem or a Jew doesn't seem to matt



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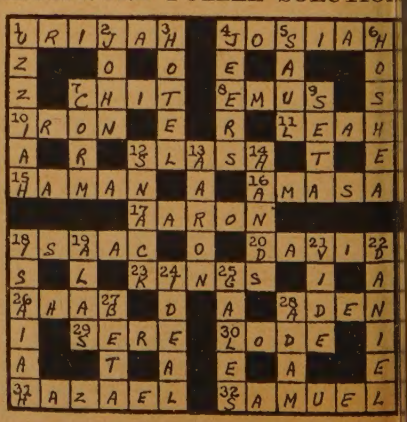

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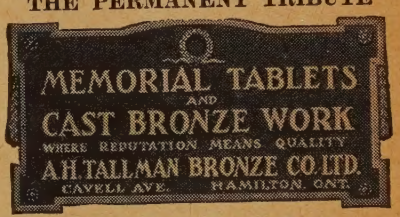

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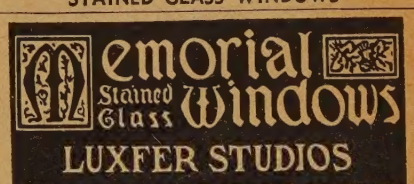

Year Book Changes

Rev. Frank E. Ball, 21 East Ave., St. Thomas, Ontario.

The Rev. George J. Minielly, Fredericton, N.B. (Wilmot Church).

The Rev. Thomas McNaught, D.D., Martintown, Ontario.

The Rev. A. J. Love, 392 Scenic Drive, SS II, Box 645, Hamilton, Ont.

Dates to Remember

Sponsored by the Canadian Council of Churches and other national organizations, the 10th anniversary of the Universal Declaration of Human Rights is being marked in Canada during December. The theme will be the Canadian relationship to civil liberties, social and economic rights. Programme Guide for Group and Community Action on Human Rights may be obtained, single copies free, from The UNESCO Committee, 280 Bloor Street West, Toronto, and further details from the Canadian Council of Churches, 2 Spadina Road, Toronto.

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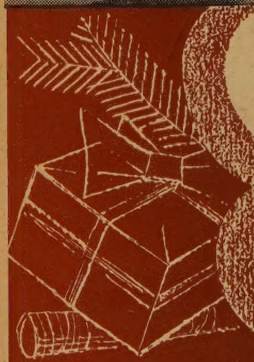
I receive more Christmas gifts than I need

I appeal for the poor and needy

Please divert some of my gifts to them



Don't forget the hungry and the refugees and distressed people everywhere!!

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